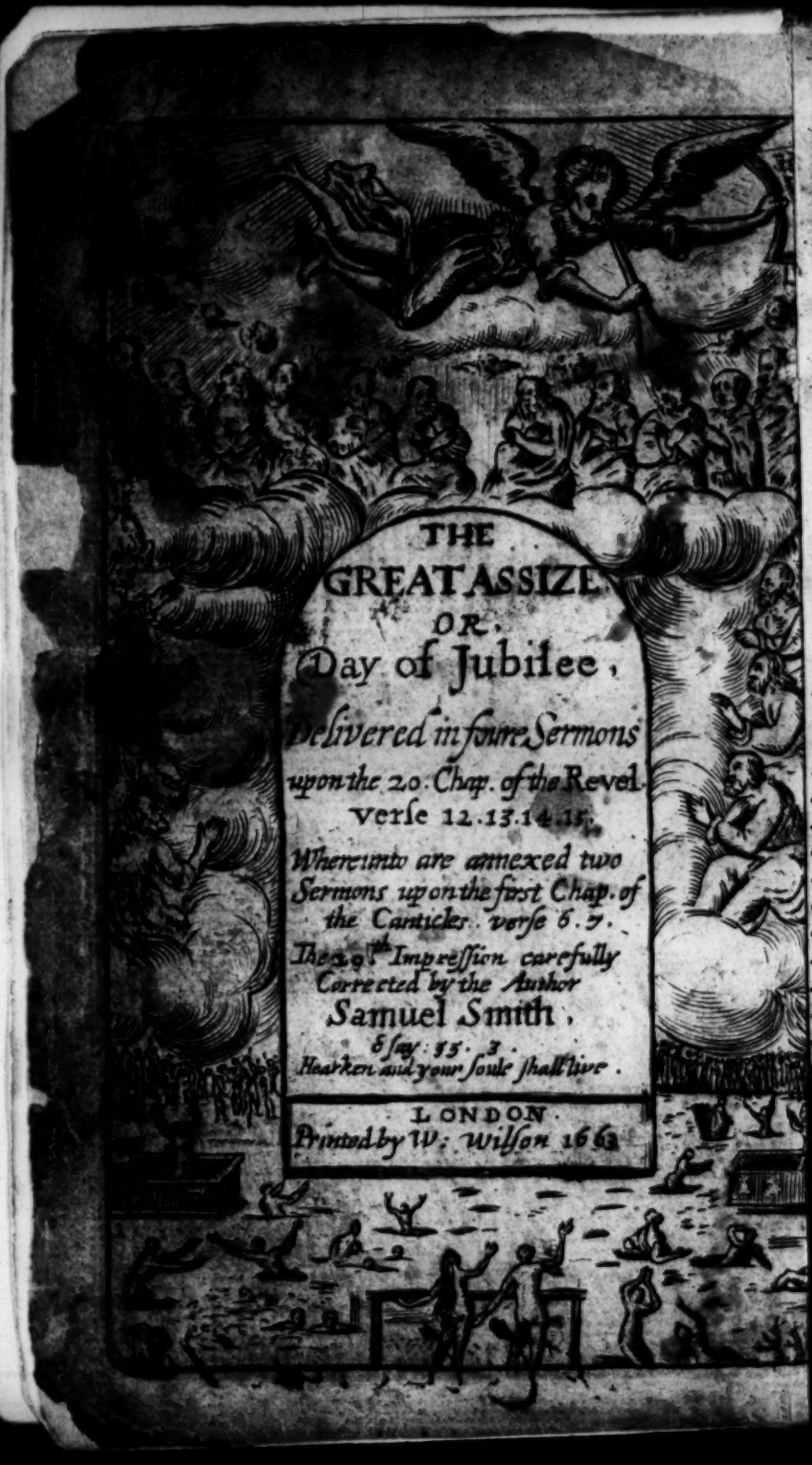

# THE GREAT ASSIZE OR, Day of Jubilee,

Delivered in foure Sermons upon the 20. Chap. of the Revel. verse 12. 13. 14. 15.

Whereunto are annexed two Sermons upon the first Chap. of the Canticles verse 6. 7.

The 2. 9th Impression carefully Corrected by the Author

Samuel Smith.

Esay 55. 3.

Hearken and your soule shall live.

LONDON
Printed by W. Wilson 1661

# THE GREAT ASSIZE, OR, Day of Iubilee,

In which we muſt make a General Accompt of all our Actions before Almighty GOD.

Delivered in four SERMONS upon the 20. Chap. of the *Revel.* plainly ſhewing the happy eſtate of the Godly, and the woful condition of the Wicked.

Whereunto is annexed two Sermons upon the Firſt Chapter of the *Canticles*, Verſ. 6, 7. by the Author *Samuel Smith*, Miniſter of the Word, and yet Living.

The nineteenth Impreſſion.

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Mat. 12. 26. *I ſay unto you, of every idle word that men ſhall ſpeak, they ſhall give an account thereof at the day of Judgment.*

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*LONDON*,
Printed by *William Wilſon*, and are to be ſold at his Houſe in *Well-yard*, near *Weſt-Smithfield*. 1663.

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# To the Christian Reader,

## *Grace* and *Peace* from Jesus Christ the Prince of *Peace.*

*Courteous Reader, I present here unto thy view the fourth publique fruit of my Ministry, wherein I have endeavoured, that those, especially of mine own hearers, (those Religious people and inhabitants of* Prittlewel *in* Essex, *whom I love with my heart) might a second time take notice of these my Exercises, that in publique I delivered unto them.* The night commeth when no man can work: *Therefore it stands us all in hand, both Minister and People, to esteem of time as the most precious thing in the World, and the rather, because we know not how soon we shall be called to an account of our Works. Many have had (many times) good purposes of heart to cleave unto the Lord,*

*that have been prevented by Death, for want of timely repentance. It ſhall then be our wiſdome*, to agree with our adverſary while we are in the way with him; *for if we be but once arreſted by Death*, we ſhall be ſure to pay the utmoſt farthing. *Uſe this as a help unto thee, to better thee in the performance of that duty which concerns thee ſo nearly*, That thou maiſt one day give an account of thy works. *If thou reap any benefit by it, give the praiſe unto God*, from whom every good and perfect gift proceedeth: *for God is a ſpirit, and they that worſhip him muſt worſhip him in Spirit and truth. And help me in thy Prayers, which I ſhall take as a full recompence of all my Labours, and be encouraged to ſpend ſome hours more in the like Duties, for thy good, and in the mean time remain*

Thine in the common

Saviour

SAMUEL SMITH.

Joshua Nall his Book



# The great Assize.

## The first SERMON.

Revel. 20. chap. ver. 11, 12, 13, 14, 15.

AND *I saw a great white Throne, and him that sat on it, from whose face fled away both the Earth and the Heavens, and their place was no more found.*

12. *And I saw the dead, both small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life: and the dead were judged of those things which were written in the Books, according to their deeds.*

13. *And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds.*

14. *And Death and Hell were cast into the Lake of fire; this is the second Death.*

15. *And whosoever was not found written in the Book of Life, was cast into the Lake of fire.*

HAving spoken (not long since) of the comming of Christ into his Garden, or into his Church, and of his Kind and Princely offer unto

us, suing for entertainment at our hands, being his first comming unto us here in this miserable Vale of tears: I thought it very necessary to speak something of his second comming, that those that will not be moved with the former comming of him, which was in meer love to mankind, might be terrified and astonished with the latter; who, though he defers his comming, (as some think) having Leaden feet, because he expects amendment, shall then assurely find that he hath Iron hands: who first came to be a Saviour to all them that believe in him, and now comes to be Judge, who shall not be blinded nor bribed either with present money, nor yet with future hope of reward.

The sum of the Scripture.

To which purpose I have made choice of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances, most needfull to be known, and learned of every one of us. For here the second comming of Christ is revealed to Saint *Iohn* in a Vision from Heaven, even in that manner in which the Lord Jesus himself will come at the last day: For these five Verses contain in them a Lively and Heavenly description of the second comming of our Saviour Christ to Judgement, with

with all the circumstances belonging to the same.

The parts of the Text.

First, I will shew you who it was that Writ this Book called the *Apocalyps*, or the *Revelation* of Saint *Iohn* the Evangelist, which our Text now treats on; and then where he writ it. First, his name was *Iohn*, which name in the Original signifies *Gracious*. Secondly, the time when it was written, and that was when he was banished, and when it was for the testimony of Christ. Thirdly, the place where he was exiled or banished to, and that was to an Isle called *Patmos*, a remote place, and most fitting for so high Contemplation, and the more to be free from worldly thoughts. Fourthly, by whom he was banished, and that was by the Emperour *Domitian*, who was then Elected by the whole Senate or Councel to be their Head. Now this *Iohn* was a Disciple of Christ, and one whom he loved; he followed Christ whersoever he went: *Peter* only went with his Master to the Judgement-Hall, this *Iohn* went with him both to the Judgement-Hall, and also to the Gross, and never left him, till he had laid him in his Sepulchre. Upon the Cross Christ commended the tuition of his

Mother unto the Author of these words, which is *Iohn*, which was in these words expressed, *Behold thy Mother.*

This Saint *Iohn* was one of the three which went alwaies with Christ: Christ had but three Disciples with him in the Garden, and this *Iohn* was one: Christ had but three Disciples that went with him before *Pilate*, and this *Iohn* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and *Iohn* was one. This *Iohn* was he that leaned on Christ's breast at Supper, and asked him many questions: *Iohn* alwaies justified himself to be Christ's Disciple; for in these words, he expressed himself to be of Christ's flock, and his Disciple. I *Iohn* a Brother of yours in tribulation and affliction; and so I have now done with the explanation of the party which wrot these words, which now I have read unto you in our Text.

1. The person of the Judge.

And first, if you would know with what Majesty, Power, Integrity, Severity, and Terrour, this great Judge will come, you may see the Person of the Judge described in the first Verse of this present Text.

2. Who shall be judged.

Secondly, if you would understand what

what perſons muſt be cited and ſummoned, who muſt appear, Saint *Iohn* ſaith here, *He ſaw the dead both great and ſmall ſtand before the Iudge*: All that are, that ever have been, or ſhall be unto the end of the World, ſhall be gathered together, and appear before the Throne of Chriſt.

Thirdly, if you deſire to be inſtructed after what manner Chriſt Jeſus will proceed in Judgement; what ſhall be the Evidences and the Witneſſes, what Jury ſhall paſs upon every man and woman: The holy Ghoſt tell us, that *the Books ſhall be opened*, that God will Judge every man by his own Conſcience: for that ſhall give evidence, either with or againſt him; either to excuſe, or accuſe in that day; either to ſtand, or fall.

Fourthly, and laſtly, if you would know what ſhall be the final end of all men, you may here perceive that they whoſe names are written in the Book of Life ſhall be bleſſed: but Death, and Hell, and Satan, and all ungodly perſons ſhall be caſt into the Lake of fire and brimſtone for evermore, which is the ſecond Death. 4. The iſſue of the judgment.

Now having ſeen the meaning of the Text, let us come to ſpeak of the ſeveral points, one by one in order: And

the God of all order so open our hearts, that we may hear and understand his will, that so our sinfull souls may be saved in the day of our Lord Jesus.

*I saw a great white Throne, &c.*

THis Verse contains in it a notable description of the Judge himself. And whereas Saint *Iohn* saith, *He saw a great white Throne*, that is, Christ Jesus revealed to him in a Vision, the manner of his second comming to judgment and withall commandeth him to write in a Book; for the comfort and instruction of his Church and People for evermore.

*Doct.* Here then we may note the great care and love of Jesus Christ towards his poor Church and people, that he would not have them ignorant of his second comming to judgement: but he doth make it known to his Disciple *Iohn*, and bids him record it in the Book of God, that so no man might be ignorant of it, but rather prepare himself by true repentance, to meet the Lord in the Clouds.

*Doct.* The knowledge of the last judgement necessary.

Surely the knowledge of Christ's comming to judgement is most necessary, being now so near at hand: for it was thought of, and looked for in

*David's*

*David's* time, much more must we expect it in these our sinfull daies, when we are divided amongst our selves, at difference in the Church, and such a rent made in the seamless coat of Christ; What can we expect less than that the day draweth very nigh, which our Saviour fore-told, that there should be dissentions and differences among Nations, Wars abroad, Rumors of wars at home, and such policy and tricks used to deceive men, and all for their own ends, and under the colour of Religion, as if it were possible, even to deceive the very elect: Where the Sabbath is so much prophaned and neglected on all sides; which day, God himself hath set apart for Praying, and hearing his holy Word. It is a day for praying, and not for playing; it is not a day for bodily recreations, not to sport with men, but to converse with God in holy duties; but it is too much abused with Sports and other May-games; which God forgive us for Christ's sake: And therefore this Doctrine of *Eternal* judgement was one of those six Principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be known of a Christian. There is no one truth in the Scripture

more

more urged both in the Old and New Testament, than this of the last judgement, as a Doctrine that above all other is most effectual to awaken men out of their deep security, to work men's hearts to a reverent fear and awe of that Majesty, before whom they must one day appear, to give up their last acount. See the effects of this in *Paul*, who *considering the terrour of the Lord*, how did this provoke him and others to all reverence, and fear of that dreadfull Majesty? when in the 24. Chapter of the *Acts*, St. *Paul* preached unto *Felix* of Righteousnes, Temperance, and Judgement to come, his Knees smote together, and he trembled. See this likewise in the Prophet *Habbackkuk*, who when he heard of the Judgment to come, saith, *My belly trembled, and my lips shook, and rottenness entred into my bones.* See this also in *David* himself, *My flesh trembleth for fear of thee, and I am afraid of thy judgements.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had forewarned him of the Judgement that was to come, albeit it was not nigh, but an hundred and twenty years to come, yet he was moved with the reverence of that God which had threatned that Judgement, and was willing to yield Obe-

Cor. 3. 11.

Heb. 3. 6.

Psal. 119. 20.

Obedience in that duty required in framing the Ark. And as St. *Austin* saith, every knock that was given upon the Ark by *Noah*, was as so many warning-pieces to the old World.

And what Doctrine can be more needfull for these times, wherein we live, upon whom the end of the World is come, and every man so forgetfull of it? yea, the ignorance and want of due consideration of this day of Judgment, the Scriptures make the ground indeed of all sin. For as it was in the dayes of *Noah*, *they eat, they drank, they were married, and gave in Marriage; they planted, they builded, never dreaming of the Judgement that was so nigh at hand, until the day came upon them as a snare.* See this likewise in those foolish Virgins that slumbered and slept, and provided not their Oyl of Faith in their Lamps, for the comming of the Bridegroom. And what was the cause why that evil servant in the Gospel, fell to eating and drinking, and beating his fellow-servants, but that he put from him the thoughts of the return of his Master?

Oh how should this then cause every man to fit and prepare himself for this Judgement, that he may be able to stand before the Son of man.

Now

Now there are two things principally that hinder this preparation in God's children for this day: The first, security or careless putting off this day of Accompt, that the Master will not come yet, and that they have yet time enough to provide for their reckoning and accompt; yet let me tell you, we can call no time ours, but this present time; for who knows whether he shall behold the light of the next day, yea, or no. And as Saint *Austin* saith, the day of Death is not known, therefore every day, and every hour in the day we must labour to repent and prepare our selves, and to observe and look for this sudden change; for who knows how soon he may have his mutation, which every man is subject unto by nature, although for a time they pour out their hearts to all manner of dissoluteness and prophaneness? And therefore it is high time to hearken unto the Word of God, while the Gospel is so plentifully Preached amongst us, and now while he calleth, and knocketh at the door of our hearts, and would gladly be entertained; for saith he, *If any man will hear my Voice, and open the Door, I will come in, and sup with him, and he with me.* Christ makes a Proclamation of his Love, whosoever

ver he be, whether Jew or Gentile, he ſhall be received, and therefore let us take this preſent time while we have it, for time and tide will ſtay for none, the time paſt we cannot call back again, it is irrecoverable; the time to come is full of uncertainty, for we may be cut off ſuddenly, as *Herod* was: and it may be the time ſhall never come; and therefore it is good, that we make our calling and election ſure, and labour with the Apoſtle to work out our Salvation with fear and trembling, and not to lye in ſecurity, which is the firſt hinderance, in that we do not meditate on the day of Death: *For after Death, there is no repentance*; Let us not think that God hath Leaden feet, becauſe he is ſlow in comming; leſt when he commeth, we find he hath Iron hands.

Now the ſecond hinderance that keeps men from the thoughts of this Judgement to come, is the cares of this preſent Life, and the immoderate love of the World; men's preſent felicity doth ſo affect them, that they will not think of another Life: whereas did men conſider, that even this night their Souls might be taken from them, how would they husband time, making it their chief care to make their reckoning Luk. 1.

ning straight against the day of reckoning come, which no man can tell how soon.

Such was the careless thought of the Rich man in the Gospel, which sung that lullaby to his Soul, *Soul, take thine ease, eat, drink, and be merry, for thou hast Riches and Goods laid up for many years*: But what became of him? The Text saith, *The Lord demanded his Soul, and that very same night following, his Soul was taken from him*, and his Goods then might be any bodies. Some God takes away because the World is not worthy of them; some again because they are not good Stewards, and they not worthy of the World: such as *Ahab*, *Agar*, and *Herod*; and being vile and ungodly men, therefore they did not live out half their daies. Again, God took up *Eliah*, and rapted him into the third Heaven: He likewise cut off *Iosias*, for his Soul pleased God: and therefore God made haste to take him away from the Evil to come, and the iniquity of the World, which then was great. Let us well consider, and weigh with our selves what deserts we have of our selves, and in our selves; and examine our Consciences, whether there be any reason why God should spare us, and deal so severely with other

1 Sam. 31. 15
Acts 12. 32.

ther Nations; it is becauſe he hopes, and daily expects that vve ſhould bring forth ſome fruit in our lives and converſations, vvhich if vve do not, then muſt vve expect the ſame meaſure to be meted to us, as he hath done to others. Some God puniſhes (we ſee) in this life, vvhich ſhould be an example to us that live in it, for us to amend our lives; ſome he lets alone, as he did *Pharaoh*, for a little time, others till the day of Judgement: and therefore, let us not ſlumber in our own ſecurity, though vve have ſtrength, health, riches, and all that the World can afford us, but labour rather to abandon it, and apply our ſelves to Heaven and Heavenly meditations, and leave the World as our Inheritance: As *Sheba* Queen of the South did, who left all, and came from the furthermoſt parts of the World, to hear the Wiſdome of *Solomon*; and if we will not hear his Voice, but ſtop our ears at his Preaching, we muſt then expect our puniſhment due to us, and with the Jews be forſaken and left as Vagabonds, wandring up and down, or like Sheep having no ſhepheard; and after this life have our torments with the vvicked in Hell fire: So much for ſecurity.

1. Great Throne deſcribed by two properties

Now concerning the Viſion, Saint *Iohn*.

*Iohn saw a great white Throne*; he saw a Throne set, and his Throne is described by two properties: First, a *Great Throne*: Secondly, a *white Throne*. The first shews the wonderfull *Might*, *Majesty*, and *Power* of the Judge; the second shews the *Purity*, *Integrity*, and *Vprightness* of the Judge, and doth set out unto us the wonderfull Majesty and Power in the which the Lord Jesus shall come and appear at the time of his second comming; when he shall *sit upon the Throne of his Glory*. And then shall we see the Son of man comming in the Clouds, which is from *Heaven*, *with power and great glory*. Glorious shall the Lord Jesus be at that day, not only in his own person and attendants, being accompanied *with all his holy Angels*, and blessed Martyrs in their bright array, but also in the administration of Justice and Judgment, both in respect of the Glory he will bestow upon the Godly; for now shall he come to be *Glorified in his Saints*, *and made marvellous in them that believe*; so for the administration of Justice against the Wicked, upon whom he shall now get himself a greater name than he did upon *Pharaoh* and his Host, who now beholding the *terrour of the Lord*, shall cry to the Mountains to fall upon

2. *Doct.* 2. Christ's coming with great Glory. Mat. 25.

2 Thes. 1. 10.

Revel. 6.

on them, and the Hills to cover them, and hide them from his presence, whom they are not able to endure: But it is not the multitudes of People and Nations which shall then appear, can hide them or their sins from this Judge.

The Scriptures set out the Majesty and Glory of the Son of God at his second appearing, in divers particulars: First, that he shall come, and *all his Holy Angels with him.* Secondly, that *he shall come with Power and great Glory.* Mat. 24. 2 Thes. 1. 7. Thirdly, that *he shall come in the Clouds,* which shall be as a fiery Chariot, to carry him with admirable swiftness. Fourthly, by his Herald, an Arch-angel, making the way by the sound of a Trumpet, which Dust and Ashes shall hear: I mean the dead Bodies of men turned to dust and ashes, shall now arise, and come to judgement. Yea, such shall be the Glory of his coming at this time, as that the very *Heavens shall be shaken, and shall pass away with a noise, and the very Elements shall melt with heat.* Mat 24. 29. 2 Pet. 1. 3. Consider we but the Glory of earthly Princes, going unto their Parliaments to make Laws, or of their Judges, when they go to put the same in Execution against Malefactors, with what Majesty, Pomp, and

and Glory, go these! how are they attended! how are they reverenced and honoured! All these are far short in comparison of the Excellency, Majesty, and Glory, wherewith the Lord Jesus, the Judge of all the World, shall come and appear at that day.

*Use* 1. Shews the difference betwixt Christ's first and second coming.

Herein then we may perceive a manifold difference between Christ's comming in the flesh, to be a Mediator and a Redeemer, and his second comming to Judgement. His first comming was in Meekness, Love, and great Humility, for he was laid in a Manger between two Beasts, an Ox, and an Ass; and as a Learned Father doth interpret it, as it were betweeen a Jew and a Gentile. And we may read that Christ saith, *The Foxes have holes, and the Birds have Nests, but the Son of Man hath not where to lay his Head*: Where he confesses himself to be the Son of man, which was his Meekness, and then his Humility and Love, in that he had no where to lay his Head. Our sins caused all this, and more than all this: for He was wounded for our transgressions, and our sins was the main cause of putting Christ to Death. The Jews thought one Crucifying had been enough, but we daily Crucifie the Lord of Life again by our Oaths, in break-

breaking his Commandements, and in polluting his Sabbaths, which will make our reckoning greater at his second comming, which will be to Judgement. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and say with holy *David*, *create in me, O God, a clean heart, and renew a right Spirit within me,* Psal. 51. so that we may appear blameless and spotless before him, having been Cloathed with the Robes of Christ's Righteousness. God doth not delight in the Death of any sinner. Christ is now a Mediator, and hereafter will be our Judge. *Moses* was God's Oracle, and did deliver God's will to the people: he went between God and the Children of *Israel*, as Christ hath done between his Father, and us sinfull men: and as *Moses* and *Aaron* pleaded for the Children of *Israel* unto God, and desired rather to be blotted out of the Book of Life, than that they should perish; so likewise hath Christ pleaded with God, and hath bought us with his gracious Blood and Life, which he willingly laid down for our sakes: And as *Moses* led the Children of *Israel* through

through the Red Sea: even so hath Christ led us through the Red Sea of his Blood, which is a full satisfaction for all such as truly repent them of their sins; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did bear unto Mankind, at his first comming to us in the flesh: for he so loved us, that he laid down his Life for our sakes; and shall we be so ungratefull, as not to love him again, and give him thanks? O let us not be so ungratefull; for ingratitude Saint *Ambrose* calls the Devil's spunge, wherewith he wipes out God's Love and Mercy: But his second comming shall be with Majesty, Power, and great Glory. And let us here note, that he commeth not alone, but with Majesty and Power, and bringeth ten thousand of his Saints and Angels, to execute Judgement upon all; then he promised his Disciples which followed him, that they should sit upon twelve Thrones, judging the twelve Tribes of *Israel*: *David* in the 56. *Psalm*, saith, *The Lord commeth to judge the World.* St. *John* likewise in his 9. chap. saith, *The Father judgeth no man, but hath committed all judgement to his Son*, which is the second Person in the Trinity, it is he that must pronounce this

this sentence, though the whole Trinity agree in the same Condemnation: where it is plain, that Christ Jesus is the Judge of the whole world. And surely it makes much for the comfort of God's poor Children, though here they be in want and misery; yet they shall be made partakers of this Glory of their Head Christ Jesus.

2ly. It serves to astonish all hard-hearted sinners, who contemn Christ and his poor Members: Christ will at last manifest his Power in their just Condemnation; such as will not now stoop unto him, that he might Reign over them by the Scepter of his Word, and hear that still Voice of his in the Ministry of the same, shall never be able to abide the brightness of his comming, but shall hear that terrible Voice of his, when he shall Exalt himself in Judgement, to the everlasting confusion of his Enemies.

Seeing the Person of the Judge is of such endless Power and Glory, of such wonderfull Might and Majesty, this must humble all men, when they come to stand in the presence of so great a Person, as we do when we come to hear the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speaks to us; *Vse 3.*

us, and vvhen vve pray, vve ſpeak to GOD, and hovv dare vve then be ſo bold to ſleep in his preſence, keep our Hats on our Heads, talk, or uſe any unreverent geſture? if vve vvere to come into the preſence of an earthly Prince, hovv carefull and circumſpectly vvould vve behave our ſelves, to do nothing unbeſeeming the preſence of ſo great a Perſon? This is the great care of men vvhen they come into the preſence of an earthly Judge, to put off their Hats, and to ſhevv all tokens of Reverence. And it is a vvonder to ſee hovv unreverently Men and Women come into the preſence of the everliving and moſt High GOD, into the preſence of the Great Judge of Heaven and Earth, the King of Kings, and Lord of Lords. When vve come to Pray, or to ſing Pſalms unto GOD, hovv unreverently do ſome ſit vvith their Hats on? Would any man do it in the ſight of an earthly Judge, or a Mortal preſence? ſurely, it is an unreverent behaviour to ſit covered, either vvhen vve ſpeak unto God by Prayer, or vvhen God ſpeaketh unto us in his Word.

And laſt of all, this may ſerve for matter of ſingular comfort and conſolation unto the Godly, that Chriſt ſhall ap-

appear thus glorioufly in judgement: for this aſſures them, that they ſhall participate of the ſame glory with their head: For this great Judge ſhall ſay unto them, *Come ye Bleſſed*: They ſhall both with Body and Soul receive a Glorious Kingdome, and a beautifull Crown from the hands of the Lord, and with his right hand ſhall he cover them, and with his arm ſhall he Protect them. It is a day of refreſhing, when all tears ſhall be wiped away from our eyes, ſorrows ſhall ceaſe, and we, and all penitent ſinners, ſhall live and reign with the Lamb for ever. Indeed, now Gods Church is many times black, and deformed, through affliction, it ſhews many times without any appearance of any excellency or beauty at all: The world ſees no glory at all in them, no, they many times perceive not their own happy condition: But now, when Chriſt ſhall appear thus glorified, they ſhall then appear with him in Glory. Let us then, my brethren, walk by faith, and not by ſight; not looking after our own, or other mens preſent condition, what we are, but rather what we ſhall be, when the day of refreshing ſhall come. God tells us plainly, that he is a jealous God, and if

us, and vvhen vve pray, vve ſpeak to GOD; and hovv dare vve then be ſo bold to ſleep in his preſence, keep our Hats on our Heads, talk, or uſe any unreverent geſture? if vve vvere to come into the preſence of an earthly Prince, hovv carefull and circumſpectly vvould vve behave our ſelves, to do nothing unbeſeeming the preſence of ſo great a Perſon? This is the great care of men vvhen they come into the preſence of an earthly Judge, to put off their Hats, and to ſhevv all tokens of Reverence. And it is a vvonder to ſee hovv unreverently Men and Women come into the preſence of the everliving and moſt High GOD, into the preſence of the Great Judge of Heaven and Earth, the King of Kings, and Lord of Lords. When vve come to Pray, or to ſing Pſalms unto GOD, hovv unreverently do ſome ſit vvith their Hats on? Would any man do it in the ſight of an earthly Judge, or a Mortal preſence? ſurely, it is an unreverent behaviour to ſit covered, either vvhen vve ſpeak unto God by Prayer, or vvhen God ſpeaketh unto us in his Word.

And laſt of all, this may ſerve for matter of ſingular comfort and conſolation unto the Godly, that Chriſt ſhall ap-

appear thus glorioufly in judgement: for this aſſures them, that they shall participate of the ſame glory with their head: For this great Judge shall ſay unto them, *Come ye Bleſſed*: They shall both with Body and Soul receive a Glorious Kingdome, and a beautifull Crown from the hands of the Lord, and with his right hand shall he cover them, and with his arm ſhall he Protect them. It is a day of refreſhing, when all tears ſhall be wiped away from our eyes, ſorrows ſhall ceaſe, and we, and all penitent ſinners, ſhall live and reign with the Lamb for ever. Indeed, now Gods Church is many times black, and deformed, through affliction, it ſhews many times without any appearance of any excellency or beauty at all: The world ſees no glory at all in them, no, they many times perceive not their own happy condition: But now, when Chriſt ſhall appear thus glorified, they shall then appear with him in Glory. Let us then, my brethren, walk by faith, and not by ſight; not looking after our own, or other mens preſent condition, what we are, but rather what we shall be, when the day of refreshing shall come. God tells us plainly, that he is a jealous God, and if

he be a jealous God of us, let us be jealous of our selves, and suspect our selves, *For if we judge our selves, we shall not be judged.*

*White Throne, &c.*

2 White Throne. *Doct.* 3. The integrity of Christ's judgement.

SEcondly, this Throne of Christ Jesus is called a *White Throne*. Now this *White Throne* betokeneth Purity, Beauty, Sincerity, and Integrity; and therefore sheweth, that Christ Jesus, the Iudge of the whole World, will judge all Causes, and all Persons, uprightly, sincerely, and justly; No cruelty, nor injustice, nor wrong, will he do to any creature, but will proceed most sincerely with all integrity; for our Consciences will testifie either for us, or against us. Indeed, Judgement in this world often swerveth greatly; sometimes the Iudge is not able to search the depth of the Cause; Sometimes for fear he dareth not to do justice; sometimes for favour he is withholden: Sometimes bribes blind his eyes and prevert the right sentence. But it shall not be so with this Judge of the whole World: He that is *Verus judex, & justus*, *The true and righteous judg*, His sentence is a Righteous sentence, he will judge according to truth: he is able to find out any cause, and will examine

Gen. 18 25.

mine to the bottome: he feareth no mans person, he will not be moved with favour to conceal the truth: and as for rewards he contemns them all, it is farr from him to deal unjustly: therefore no doubt he will proceed according to justice. Nor is he like to our earthly Iudges, who are called to judge: but he comes of his own power and authority, to be avenged and give sentence to all those that in their life-time had forgotten God.

*We know that the judgement of God is according to truth*, saith the Apostle: Rom. 2. 22. Again, *Thy Throne O God is for ever, the Scepter of thy Kingdome is a Righteous scepter: thou lovest Righteousness, and hatest iniquity.* Heb. 3. 8. And this is to be referred to that of the Prophet *Daniel*, who saith, *That this Iudge shall sit upon a great white Throne*: Dan. 7. 9. therein alluding to the very Throne of *Solomon*, but infinitely more glorious; which place of *Daniel*, and this of Saint *Iohn* doth betoken the uprightnesse, purity, and integrity of the Iudge, and of his judgement: *When every secret thing shall be brought to judgement*, as *Solomon* saith, Eccles. 12. 2. *and when he shall lighten all things that are hid in darknesse, and make the Counsels of all their hearts manifest*: When there shall be no Bribing of Justice,

pleading of Lawyers, or salving up of bad causes with Silver and Gold; nor Sanctuaries, or privileged places to fly unto for succour: but every person must now receive according to his works. And therefore, woe now unto the Hypocrite, woe now unto the Murderer and shedder of blood, woe now unto all hard-hearted and impenitent sinners, that can now in this life shift off Justice, and escape the Judgement of man, that break the Net and escape, and none dare to controul them. What will become of such at that day, when they shall stand naked before the Judge, before the Saints and Angels, yea before all the World, their Inditement read against them for the same? Is it such a shame to do Penance only in a Congregation for one particular fault, when the punishment is inflected upon a man for his amendment, when men shall pitty this man, and pray for him? Oh what terrour will this be to all wicked and ungodly men and women in this day, when they shall now in this day be charged with all their sins before the Iudge, before the Saints and Angels, yea, before all the World: not for their amendment, for then it is too late, but to their utter confusion, when none shall pitty them,

them, no heart shall lament for them, but all shall rejoyce that have done well, at their righteous judgment?

This serveth for the comfort of God's people in this World: we see sometimes the Righteous cause is trodden under foot, mens Lands and Livings are detained and taken from them by unrighteous Judges, and that under colour of Law. VVell, let men have patience, and know this, that there will come a day, wherein there shall be justice and true judgment done unto them. Here thy Cause shall be heard, it shall be righted; for *Christ Iesus* shall be the righteous Judge, for the poor, the fatherless, and widow. *Vse* 1. Serves for matter of comfort unto the Godly

Again, we see how those which make conscience of sin, and are carefull to hear the VVord, and to walk accordingly, are despised of the world. VVell, let us learn to possess our souls with patience; for there will come a day of reckoning, when as our righteous cause will be heard, and we shall have justice: But all the contemners of the Lord Jesus, and such as have been persecuters of his poor members, shall feel the smart of it. VVhat a comfort were this to a poor man, oppressed by Tyrants, having a long time lain under a vile aspersion, as *Ioseph* reputed an adulterer, and

suffering imprisonment for the same, to have his oppressions come to light, and he delivered; to have his innocency known, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excesse and riot, to have penury and want? O then what will the comfort of these be that shall thus at that day before the Saints and Angels, yea, before all the world, be set free and at liberty from their oppressions and wrongs they have so long a time lain under, and cleared from those censures and aspersions, that by the graceless world have been laid upon them? What a comfort will it be when we shall hear the Judge say to us, *Well done thou good and faithfull Servant, Come enter into thy Masters joy!*

*Vse 2.* Secondly, this may perswade the godly, in their sharpest sufferings, and greatest wrong and iniuries they can meet with all here in this World, to possesse their Souls with patience, and take heed of revenge: but rather to commit all to Christ, his righteous Judge, that judgeth righteously, for the Lord saith, *Vengeance is mine, and I will repay it*, the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weak power. Observe we the rule concerning this judgement day: *When thou seest*

*seest in the place of judgment, wickedness; and iniquity in the place of justice, think in thy heart, Surely GOD will judge the just and wicked, for there is a time for every purpose and work.* And again, *When thou seest oppression on the poor, and the defrauding of judgment and justice, be not astonished at the matter; for he that is higher than the highest, regardeth it.*

There is nothing in all the world doth prove more certainly the judgement-Day, than the justice of the Wicked world; for thus may we reason: will the LORD thus certainly punish the Wicked, and recompence the Just? this being not alwayes here in this life, certainly it must be at the day of judgement. Thus reasons the Apostle St. *Paul*, shewing, that the afflictions of the believing *Thessalonians*, were an evident sign of Gods righteous judgment, in which judgement-Day, tribulations should be rendred to them that troubled them, and to them that now did suffer, rest should be given. Upon this very ground exhorteth Saint *James* thus: *Be ye also patient, and settle your hearts, for the coming of the LORD draweth neer.* As if he should have said, Do not faint, neither be out of heart, that ye are now oppressed by the men of this World, but wait the appointed time, as the Husband-

man the weeks of the Harvest, till the comming of the Lord be, untill which time, the full reecompence of righteousnes is neither given to the righteous, nor the deserved judgement rendred unto the wicked.

*Vse* 3. Prov. 11 8. Thirdly, this gives us to see the truth of *Solomon*'s words, *The Wicked worketh a deceitfull work*, than the which, what greater deceit, than to perswade themselves, that though they live after the flesh, yet that they shall not dye; and that they may sow iniquity, and yet look to reap happines; that men may despise Gods bounty and Grace, which he tendreth unto them in his Word, and yet look to taste mercy after Death; that they may all their life-time walk the broad way that leadeth to Destruction, and yet at the last arrive at the happy port and haven of Bliss? Whereas it is a most sure and grounded truth of the Galat. 6. Apostle, that *He that soweth to the flesh, shall of the flesh reap corruption: But he that soweth to the spirit, shall of the spirit reap life everlasting.* And, *without Holines no man shall see God.*

Heb. 12. 14.

*Vse* 4. For instruction Fourthly, seeing Christ Jesus the Judge commeth thus with might and majesty, not as a Saviour or Mediator, but as a Judge, it must admonish all men and women now to repent, and turn unto God in

in the time of mercy: *To seek the Lord while he may be found, to call upon him while he is near.* Now while we live, Christ Jesus commeth unto us by his Ministers, as a Saviour to save our souls, in mercy to bring us to repentance. He offers his free grace to all, for in the 14 of *Esay*, the Text saith, *I will powr out my spirit upon you*; and if you will not have vessells of faith to receive this spirit, it will be then a witnesse against us; for after this life, he will no more come as a Saviour, or a Mediator, but as a mighty Judge, full of might, power and glory. And therefore look how man die so shall the judge find them. If thou die in thy sins, and dost not repent, and seek for pardon at the hands of the Iudge, while thou livest here, there is no hope of mercy after death: For, how death leaveth thee, so shall judgment find thee. *Cain* dyed many thousand years ago, and *Iudas*, in their sin, so shall the last day find them; for after death, there is no mercy, but justice and judgement, when every man shall receive according to his works. How glad would *Dives* have been, if he could have perswaded *Abraham*, to have sent one from the dead to his five Brethren, to admonish them to repent? No said *Abraham*, *they have Moses, and the Prophets, if they will*

Esa. 55. 5

Note well.

1 Cor. 5 5.

*not hear them, nor believe them, they will not, though one come from the dead, leave their wicked wayes.* Therefore while we have time, let us make use of it, and imploy it to the best advantage.

*And one siting thereon.*

The person of the Judge described Rev. 14. 14.

NOw who this is, which sat upon this *great white throne*, you may see in the *Revelation* of St. *John*, the 14 *Chapter*, and the 14 *Verse*, *I saw a White Cloud, and one sitting on it like the Son of Man, having on his head a golden Crown, and in his hand a sharp sickle.* So that we see, that it is the Son of man, even Christ Jesus, God and Man, that shall be the judge. And so doth St. *Matthew* call him, *When the Son of man commeth in his glory, and all the holy Angels with him, then shall be sit upon the throne of his glory.* And again, he entitles him by the name of a King, *Then shall the King say to them one his right hand, Come ye blessed, &c.* This is taught by the Apostle, *We must all appear before the judgement seat of Christ.* And again, *The father judgeth no man, but hath committed all judgment to the Son.* Not that the first Person in the Trinity, or the Third, is excluded from this judgment, but appropriating this judgment to the second Person, the Lord Jesus Christ,

Doct. 4. Christ the judge at the last day, Mat. 25. 31. Vers. 24.

1 Cor. 5. 10.

John 5. 22.

who

who in a visible form, according to his humanity, shall execute the last judgment upon all flesh.

But how is it said, that the *Saints shall judge the World*? That place of the Apostle, and the like, is to be understood as *Assessors*, as such as shall give assent, or approve of the judgment of that most righteous Iudge, to whom shall be given at the last day, that honour, to sit as Iustices on the bench by the Iudge, to approve of his righteous judgment. Again, the Saints shall judge the World, as members of the Head, which is the Iudge. *Quest.* 1 Cor. 6. *Answ.*

Now the administration of the last judgment is laid upon the Son for divers respects.

First, in regard that he was the person that was the Redeemer of the world, & was himself judged in and by the world, it is therefore expedient that he should shew the power and glory of that his humanity, it being judge of the world. *Reasons why Christ must be the Iudge.*

Secondly, in regard of his Church, who have seen only his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification. 2.

And lastly, that in this last act of his he might fully accomplish that his Kingly office, and then *deliver up the* 3.

*King-*

*Kingdome to God the Father*: No more to rule and govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of God's Body, and to nourish and cherish them by his Word and Sacraments, since the Lord himself, the Lamb in the midst of the Throne, shall be all these unto them.

True it is, that our Saviour Christ is *King*, *Priest*, and *Prophet*; a true Prophet, in whom was contained all the secrets, and whole counsel of God: A true *High Priest*, whose sacrifice alone was able to put away the sins of the whole world: But when he comes on the *Throne of Majesty*, to judge the quick and the dead, he shall not come as a *Priest* or *Prophet*, for these Offices of Christ are finished. For his Prophetical office, he hath sufficiently revealed the whole counsel of God his Father, to his Church and People: First, by his holy Prophets; then by himself; after by his Apostles and Ministers. And therefore seeing that his Prophetical office is finished, he calls not himself a Prophet, but a King. Again, Christ Jesus our *Priest*, having once for all offered up that propitiatory sacrifice for the sins of all the Elect; now this office of a Priest is also finished, and the sacrifice must

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be no more iterated and repeated. But now he commeth as a King in all majeſty and glory. For though his Prophetical and Prieſtly office be accompliſhed, yet his Princely office is not finiſhed, but ſhall in a ſpecial manner ſhew it ſelf at that day, and Chriſt Jeſus, the Judge of quick and dead, ſhall begin to manifeſt himſelf to be a King of all Nations, to Men and Angels. Now ſhall he ſhew himſelf to be King of Kings, and Lord of Lords, full of divine and heavenly glory.

When our Saviour Jeſus Chriſt lived on earth, he came in miſery, very poor, and lowly; then every baſe fellow, every ſinful wretch durſt mock him and ſpit in his face, *Herod*, *Pontius Pilate*, *Caiaphas*, and the rabble of the *Iews*, durſt then uſe him at their pleaſure. But now he ſhall come as a King, full of majeſty and glory, guarded and attended upon with many thouſands of heavenly Souldiers, even all his holy Angels; and then he will make *Herod*, and *Pontius Pilate*, yea, the greateſt Kings and Monarchs, to ſtoop; Nay, then all his enemies ſhall *tremble and quake*, *Zach.* 12. 10. and not dare to open their mouths againſt him, as the wicked and rebellious crew did once, when they cryed, *Away with him, away with him, crucifie him, crucifie*

Chriſt's firſt coming was in humility; his ſecond ſhall be in much glory.

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When our Saviour Jesus Christ lived on earth, he came in misery, very poor, and lowly; then every base fellow, every sinful wretch durst mock him and spit in his face, *Herod*, *Pontius Pilate*, *Caiaphas*, and the rabble of the *Iews*, durst then use him at their pleasure. But now he shall come as a King, full of majesty and glory, guarded and attended upon with many thousands of heavenly Souldiers, even all his holy Angels; and then he will make *Herod*, and *Pontius Pilate*, yea, the greatest Kings and Monarchs, to stoop; Nay, then all his enemies shall *tremble and quake*, *Zach.* 12. 10. and not dare to open their mouths against him, as the wicked and rebellious crew did once, when they cryed, *Away with him, away with him, crucifie him,*

Christ's first coming was in humility; his second shall be in much glory.

*crucifie*

*crucifie him*, when the third part (I dare say) did not understand what he was accused for; but they the oftner cryed, *Crucifie him*, when the Iudge could not find him any way guilty; but if it were not so, *his blood*, say they, *light upon us and our Children*: which I think hath done, for they are utterly depopulated, and are as Vagabonds on the face of the Earth. These were that faithless Generation of the *Jewes*, which when they shall behold him whom they have Crucified, to become their Judge, and have that power with him, and shall see his side and his hands, which the nailes and spear peirced, what then will they do? what then can they expect? even that fearfull sentence, *Go ye cursed into everlasting fire, with the Unbelievers, where is nothing but weeping, and wailing, and gnashing of teeth.*

*Use* 1. This may serve then in the first place for matter of singular comfort and consolation unto the Godly, who may rejoyce in this, that Christ their Saviour and Redeemer shall be their Iudge: they need not fear the Judge, nor any hard sentence that he will pronounce against them at that day since the Judge is their Saviour, their Redeemer, their Brother, their own flesh, yea, their own head. The consideration of this made *Iob* to ho'd

hold up his head, and in the midst of all his miseries to conceive some hope: *I know that my Redeemer liveth. Go tell my Brethren* (saith Christ) *that I am risen again*: Words of Joy and Comfort, a *Redeemer*, a *Brother*; Why should the godly fear, when they are to deal with such a One? who would fear or question the dealing of such a One? What Wife would fear her loving Husband to hear and to judge her cause? She need not to doubt, but that the matter will go well with her; her most dear and loving Husband shall both hear and judge, and avenge her cause. Let all Gods people then comfort themselves in this, the consideration of their Judge: it was he that was judged for thee on earth, and redeemed thee with his own blood, and hath ever since made intercession to God for thee, that is to be thy Judge. Job 19. 25.

Secondly, what ground of terrour may this be to all wicked sinners, that live in sin, to see him come in that wonderfull Majesty to be their Iudge, whom they have contemned, whose members they have persecuted, and whose word and Gospel they have not regarded, but trodden under foot? for he shall come with a sharp two-edged sword, to cut them in pieces, and a consuming fire, to burn up all ungodly sinners. *Vse* 2. *Note.* Heb. 12. ult.

Cyrus's

Surely the consideration of this, that Christ shall be the Iudge, may daunt the hearts, and strike terrour into the souls of all wicked men, *They shall see him whom they have peirced*, saith the Prophet, even him, against whom all their villanies have been committed. What a fearfull sentence may such expect from Christ at that day? Here is a Iudge that will judge righteously, from whom there is none to appeal to, and because it is he whom they have rejected, contemned, and despised; him whom they would in no wise suffer to rule and reign over them, what can such look for, but condemnation, and be cast into outer darkness?

Oh consider this betimes, ye that put from you the thoughts of this Iudge, and of this judgment, for as a snare shall it come one day upon all that are on the earth; take heed of abusing his patience any longer: Why shouldest thou thus treasure up unto thy self wrath against the day of wrath? Thou thinkest it will go hard with *Cain*, *Pharaoh*, *Pilate*, and *Iudas*, at that day, and why not with thee, if thou remainest disobedient, and trampleſt under foot the word of the Lord Jesus, that is now offered unto thee in his Gospel? For this let us be assured of, that if we draw our love and obedi-

obedience from God, he will withdraw his blessings from us.

*From whose face fled, &c.*

IN the description of the Judge, it is further added, that from the face of this Judge, both *the Heavens and the Earth fled away*. And this doth shew the wonderfull severity of this great Judge of Heaven and Earth. We know, that men flye from those things they fear and dread: So here, the Heaven and Earth do fear the Glorious presence of Jesus Christ, the great Judge of the whole World, and seek to hide themselves, that they may not appear before him. This flying of the Earth and Heavens, and hiding themselves, that they dare not appear in the presence of Christ, doth shew the wonderfull majesty, and great severity and terrour of Christ Jesus the Iudge.

Severity of the Iudge described.

But the Heavens and the Earth are void of sense; they are great and glorious Creatures. Again, they be very goodly and beautifull Creatures. Besides all this, they never committed any sin: How commeth it to pass then, that they shall flye and hide themselves from the presence of the Son of God?

*Object.*

*Answ.* They never sinned indeed, but yet the sin of man is of that force, that it hath

*Answ.*

hath infected both the Earth we tread on, and the Heavens over our heads; yea, all creatures for mans sin, are subject to vanity. Oh then, see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof, should hurt and infect the whole Heavens, and make them that they dare not abide the glorious presence of God their Creator. O should we not abhor sinn as the vilest thing in the world? We are afraid of the Plague, because it infecteth and killeth mens bodies, but the Plague of sin is a thousand times more to be abhorred and fled from, seing it poysons and infects both body and soul, and is so contagious, that the creature is afraid to behold the face of the Son of God: for, in that day the Sun shall be dark, and the Moon shall be turned into bloud. This is that which is able to turn a wicked man from his sinfull ways, and to return unto God: the remembrance of this day of judgment, and of our sins which cause it, should make men be wary how they mis-pend their time in vain and idle thoughts. This kept Holy *David* so much in awe, when he heard of the punishment due to him for his sins, he presently repented him of the evill, and the Lord forgave him. Likewise in the 112. *Psalm*, saith

Rom. 8.

saith he, *I have feared thy judgments, thy judgments were allwayes in my sight.* It is a fearfull thing to lye in sinn, and it is a fearfull thing to fall into the hands of the ever-living Lord, for he is a consuming fire; yet if we will confess our sins, he will as soon forget and forgive them. God is not like a Marshall of a Field, nothing but present death for every fault: No, he gives men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Ionas* to go unto *Ninive*, and tell them, *Yet forty dayes, and Ninive shall be destroyed*: the *Ninivites* presently repented and were converted; the sound of *Ionas* words, caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his Rich robes, and put on Sack-cloath, and sit in ashes, with weeping, fasting, and great mourning: And if we be put in mind of our sins, & still run on in our wickedness, we must expect the punishment which fell upon *Sodom* and *Gomorrah*: for, if we neglect Gods favours, and cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our tears of contrition? It is our own fault

faults, if we be consum'd, having so many fair proffers from God's hands offered us. Shall God's word move Rocks and Mountains, and shall not his Word, nor his Love, nor his Threatnings, move us to hearken to his Laws? Sin poysons all the inward parts and faculties of man, and it is the only cause of all those judgements, that will one day fall upon us; and that we must give an account of all our mis-deeds before God, and all his holy Angels in Heaven, who cannot behold his Majesty, but with dazelled eyes. And so much shall serve to shew how heinous a thing sin is.

*Obser.* Seeing both Heaven and Earth shall flye and perish from before the glorious presence of Christ Jesus; nay, they shall burn with fire, as *Peter* saith, 2 *Pet.* 3. 10, 11. All our goodly houses, all our Gold, and Silver, and costly Apparel, shall be burnt with fire: This may teach us moderation and sobriety in the use of God's Creatures. What folly is it, to spend all that a man hath, to build a stately House, and yet in the end it must be consumed with fire, and become nothing else but fuel for the fire?

*Obser.* Secondly, seeing that heaven and earth, these great and glorious Creatures, these beautifull and excellent works of God's hands, which have no sense nor feeling,

ling, nor have sinned, shall fly before the Son of God, as being not able to endure his presence: Alasse, what shall wicked and hard-hearted sinners doe? what shall become of the vile wretches of the World, which live and delight in sin? *Where shall the ungodly and sinner appear?* What will become of the Blasphemers and Adulterers? If the Heavens and the Earth, these great and amiable Creatures, which sin not, shall not be able to stand in his presence, then, I say, what will become of all prophane & ungodly sinners? Alass, they shall be even at their wits end, not knowing in the world which way to turn them, nor where to fly for succour: Where shall they seek for refuge, when as the Judge himself is their enemy? Who dares plead for them? Dare any Saint or Angel? No no; no Saint or Angel dares open his mouth to speak one Word in their behalf: neither can any Creature deliver them from the dreadfull vengeance of this terrible Judge. What Drowsinesse is in us? nay, what Carelessenesse doth possesse our minds, if we will stop our ear like the deaf Adder, at the preaching of Gods Word, that is daily in our Land, and every hour almost delivered amongst us? Can we not remember? Are we choaked with the cares of this World?

is

is our memory so short, or have we drank so much of the Cup of forgetfulnesse, that we cannot remember what our Saviour saith plainly, *Except ye repent, ye shall all perish*?

The Scripture in divers places sets out unto us the severity of the Judge at the time of his comming, especially against the wicked and hard-hearted sinners: by that Thunder that shall be heard from Heaven; by the voyce of that arch-Angel, as it were the Herald that shall go before Christ; by the sound of a Trump: By the judgment it self that then shall pass upon the wicked, *Go ye cursed into everlasting fire, prepared for the Devil and his angels, &c.* By that fire that shall go before Jesus Christ, *Our God shall come, and shall not keep silence; a fire shall devour before him, and a mighty tempest shall be moved round about him*: And again, *he shall come in a flame of fire, rendering vengeance, &c.* By that shame and contempt that shall light upon the ungodly in that day, *And many of them which sleep in the dust of the Earth shall awake, &c. Some to shame and perpetual contempt.* By the total discovery of all the evils they have committed, *these things hast thou done, &c.* By the pain and horror they suffer and undergoe, *tribulation, anguish, and sorrow*

Mat. 25. 32.

Ps. 50. 3.

2 Thes. 1. 3.

Dan. 12. 2.

Ps. 50. 2.

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*shall be upon every one that doth Evil.* By the Companions the Wicked shall have after this life, *Even the Devil and his Angels, &c.* Ro. 2. 9 Mat. 25.

Vers. 11 *And I saw the dead, both great and small.*

THus have you heard the Person of the Judge described, by his wonderfull Majesty and Power, wherewith he will come to judgement, and also by the great severity and terror that shall astonish both Heaven and Earth, and make them to flye before his presence.

Now in this verse, and that which followeth, is declared, who they be that shall appear before this great Judge, namely, *I saw the dead both great and small, &c.*

Secondly, the Evidences that shall be brought in, and what Witnesses shall be produced, either to excuse, or accuse, in these words, *And the Books were opened, &c.*

*And I saw the Dead both great and small, &c.* Before we come to speak of the words, here may a Question arise; namely, How this can be true that Saint *John* saith, *He saw the dead both great and small*: For we believe, that Christ Jesus shall judge both quick and dead, not only the dead, but the living. And *Paul* The persons that shall appear in judgement.

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*Paul* ſaith, *We ſhall not dye, but we ſhall be changed*, they that be living at his comming. Then how doth this place agree with them, ſeeing Saint *John* ſaith here, *He ſaw the dead*? Here is none ſpoken of but the dead, no mention of the living.

*I anſwer*, St. *Iohn* ſaith, that *he ſaw the dead*: Not that he ſaw not the living too; for he ſaw (no doubt) both quick and dead ſtand before God. But he ſpeaketh here only of thoſe, of whom there might be ſome doubt. For if the dead, and they which have been rotten for many thouſand years, ſhall appear & ſtand before God, how can we think, that any of the living ſhall be wanting? if they which have been dead for ſix thouſand years, and turned to aſhes, ſhall be brought to judgement, then (no doubt) they which be found living, when Chriſt ſhall come to judgement, ſhall appear before him likewiſe. So then it is evident, that although St. *Iohn* ſpeaketh here only of the dead, becauſe there might be moſt doubt of them; yet he ſaw in a viſion all men both quick and dead ſtand and appear before the Judge, and before his Throne:

*Doct. 5.* Men ſhall be raiſed out of the duſt at laſt.

*I ſaw the dead, &c.*

THe Inſtruction we are hence to learn, is, That the bodies of men, how

Howsoever turned to dust and ashes, shall one day be quickned, and raised up to life again.

This is confessed by *Hannah* in her song, *The Lord killeth, and maketh alive, bringeth down to the grave, and raiseth up.* 1 Sam. 2. *I am sure* (saith *Iob*) *that my Redeemer liveth, and that I shall stand the last day on the earth; and though worms destroy my body, yet I shall see God in my flesh.* Iob 19. 25. So *Esay, the dead shall arise: Awake, and sing ye that dwell in the earth.* Esay 26. 19. So likewise you may read in the 37. of *Ezekiel*, (which I pray you read at leisure) how the Lord caused the graves to open, and the bones to come together, and live: So that we see, that the dead bodies of Gods children do not perish; they are not cast away and lost when they die, but they shall rise again: they shall be purified, made glorious bodies, and shall stand in Christs presence, and see his glory. We must not think that the Antiquity of long lying in the grave can shelter us from the resurrection, which will be common and general. 'Tis not like an earthly tryal; it is not the stubble shall hide *Saul*, nor the ground hide *Achans* sin: *Cain* shall rise with *Abel* face to face, *Herod* with *Iohn* the Baptist, *Felix* with *Paul*, *Moses* with *Pharaoh*, hand in hand; and

then who can deny but that he hath done wickedly? our consciences will accuse us, which we carry dayly and continually about us: the *Gentiles* shall rise up against the *Jews*; the heavens shall bear witness against us for our cold Prayers, and the Creatures of the earth for our Rebellious thoughts; and then our Consciences shall justifie this to be true; then woe; and sorrow, and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth, to have but a months time, or but a weeks time, nay, but a days, or an hours time, or space to repent, to make our reconciliation with God, whom wee have so often offended.

And therefore let us not think that when death commeth, and separateth the soul from the body, that then the body doth perish, and is cast away: No, no, it shall rise again, it is but laid in the grave, as in a sure chest, and there is at ease, and lieth asleep, as on a bed of down: but when Christ Jesus shall come to judgement, it shall rise again. For we must know, that every true believer is made a member of Christ, and not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still rem in the

condly, every ungodly ſpeech, every idle word of our mouth. Thirdly, every act that men do, though never ſo cloſely done. *Thou haſt ſealed up all our ſins in a bag*, ſaith *Iob*, to ſhew the exact kind of keeping them againſt that day of account. Surely, if there be any thing in a man to be marvelled at, I muſt needs confeſs, that this is a wonderful work of God, that he hath given to every man and woman a Conſcience, which is like unto a book, in which is recorded all our thoughts, words, and works. A wicked man, and an unchaſt woman, how many thouſand vile and filthy thoughts have they in their minds night and day, their hearts burn in luſt and uncleanneſſe? now they paſs away from them, they regard them not, they make little or no account of them: but know, they are all written in this book of thy Conſcience, thy Conſcience marketh them, thy Conſcience writes them down, and if thou repent not of them, and leave them, O woe unto thy ſoul, *when theſe book come to be opened, and read over*: For then thy Conſcience will accuſe thee, and lay unto thy charge every one of them in order. *Thou haſt ſet my miſdeeds before me, and my ſecret ſins in the light of thy countenance*, ſaith *David*.

1. In the books of our conſcience is written, 1 Our thoughts 2 words 3. Our works.

Again,

Again, in the heart of man what anger, what envy, what malice lurks therein, and they pass it over, and think it no matter? well, know (beloved) that unless you repent of the very thoughts of your hearts, even these things will be found written in the books at the day of Judgment, and what a lamentable thing will that be?

Secondly, as our Conscience is privy unto all our thoughts, and will accuse us of them at the day of judgement: So all our speeches are noted therein. What a number of profane speeches pass out of the mouths of wicked and ungodly men and women? what horrible and blasphemous oaths? what cursed speaking, lying, and slandering? Now a wicked person that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know that every sinful word thou speakest, *is written in this Book*, there it is recorded; and when this book of thy Conscience shall be opened, it will discover all thy sins, not only thy filthy thoughts, but every wicked word.

Our Saviour tels us, *That we must give an account of every idle word at the day of judgment*: and though men labour to forget them, and slight them by pastimes and

Mat. 12. 16.

and company, yet they are written in their consciences, and one day shall come to judgment. Know this, I intreat you, that we must all have a Resurrection, and then give an account of all our actions, whether they have been good or bad; the number is here set down in the word *all*, as in the 25 of *Matthew*, *All must appear*; all must arise, and give an account to this Judge. Nor must we imagine that we shall be called particularly, or one by one, like a Jury impannelled; or like a company, or Corporation, as first one, and then another: No, it is said, All must arise together, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to look unto our lives, and to learn to know of what wee are made, and to make a covenant with our eyes, as *Iob* did; and to confesse with him, though we be now rich and strong, as *Iob* was, that corruption is our Father, and to the worm, thou art my Mother, and my sister; and to set a watch before our mouth, as *David* did; and to lay aside our vain oaths, and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to Judgment?

Thirdly, if we come unto the lives of

men and women, why (alas) they be nothing almoſt but a continual practice of ſin; and the ſins of mens lives be innumerable, even as the ſand on the Seaſhore. Now though mens lives abound with ſo many thouſand ſins, yet we ſee man perceives not, nor knows one quarter of his ſins: It may be he knoweth ſome, but forgets the greateſt part of them: But yet they be all written in the *Book of thy conſcience*; and they ſhall all come to judgment, when theſe books ſhall be made manifeſt, though never ſo ſecret; for thy conſcience doth mark them all, and pen them down againſt the day of account.

Co. 5. 10. Mat. 12. 31, Eccl. 12. 2.

There is no ſin ſo ſecret, that God will not bring to light: yea, all our ſins ſhall be diſcovered and laid naked before him; whatſoever hath been done in ſecret, ſhall be publiſhed on the houſe-top, and ſhall come to light.

*Reaſon.*

And there is reaſon for it: Firſt, becauſe it ſhall make the ſinner the more aſhamed and tormented for his ſin: for the more a man comes to ſee the number and greatneſſe of his ſins, the more it will vex his ſoul, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: ſo it is with a ſinner; his ſins are debts ſet upon Gods ſcore, and regiſtred in his book. Se-

Secondly, that the wicked may not plead Not guilty, God will take away all colour of excuse: *They shall have no cloak for their sin*; and if it were not so, they would be ready to say, *Lord, when saw I thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought for to do, convict them before he condemns them. John. 15. Mat. 25. 45.

Now seeing what is meant by this *Book, our Conscience*; and likewise what be wrritten in them, even all our Thoughts, Words, and Works; let us come to see what use we are to make of this Doctrine.

Hence first of all, we may observe the endless love and mercy of our God towards us, foretelling every one of us now of the opening of these books, that our Consciences shall be laid open, these books unclasped, and that all our Thoughts, Words, and Works, must come to judgement: Surely it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God. *Use 1.*

Secondly, we see here, that it is not enough for a man or woman to abstain *Use 2.*

from evil words and works, but evil thoughts likewiſe; the very luſt of the heart. *Paul* complains of this, and *Peter* bids *Simon Magus to repent, and pray, if perhaps the thoughts of his heart might be pardoned.* How ought then every Chriſtian man and woman to be wary of their words; yea, of their thoughts, ſeeing we muſt give an account of all; and our own Conſcience which is within us, to bear witneſs againſt us? and this we ought to take notice of, If the book of our Conſcience be foul, that we do not ſink under the weight of deſpair; and if we be cleer, Not to preſume of our ſelves, as *Peter* did; but rather with *David*, deſire the Lord, *Not to enter into judgment with thy ſervant, for in thy ſight no man living ſhall be juſtified.* But ſay, O Lord, I will not diſpute the cauſe with thee; for, if I propound my Righteouſneſs, thou wilt Condemn mine Iniquity: we may juſtifie our ſelves before our ſelves, but not before God; and not by pleaſing our ſelves, but diſpleaſing of God; for our books ſhall be opened ſaith the Text, and that is the Touch-ſtone to trye whether we have done good or ill. Saint *Auguſtine* confeſſed, O ſaith he, I want mercy, and as a fugitive, I return and ſeek for peace, and confeſs I am not worthy

thy to bee called thy creature, my conſcience tels me ſo, which is the witneſs that I daily and hourly bear about me. And why ſhould we carry this book within us, ſome will ſay? I anſwer, becauſe God will be juſt in all his waies, and righteous in all his dealings; and becauſe our own ſins which we have committed we are apt to ſmother; and becauſe we think we have committed them ſecretly, and that no man hath ſeen us, we will deny and forget them; therefore hath God placed this book in our breaſt, which is our conſcience, which will either excuſe or accuſe us at that day. I doubt not but the children of God are careful over their very thoughts and words. For a wicked carnal man may abſtain from ſome grievous ſins, but it is a note of the true child of God, to repent of his evil thoughts, and to be careful over them continually.

Thirdly, ſeeing every mans conſcience is his book, and every mans ſin is penned down therein: we may ſee the woful miſery of all thoſe that have defiled conſciences, wicked and unclean hearts. For look how their conſciences do accuſe them, even ſo will God condemn them. And having not repented of their ſins, they carry a tormenter with them; namely, *a guilty and*

*Vſe 3.* This ſhews the miſery of ſuch as have polluted conſciences.

*an accusing conscience, which is their Judge to condemn them, and their Hell to torment them.*

*Use 4.* Fourthly, here is condemned that wilfulness of many in our dayes, who never think of this, but if they can hide and conceal their sin from the World, they think they have done very wisely. But alas, alass, deceive not thy self, nor thine own soul: God taketh a view of all thy actions; he noteth thy dark shop, thy false weights, and mixed wares. He is light it self, and shall not he see? justice it self, and shall he wink at unrighteous dealing? He knoweth the heart, and can the deceitful tongue of mortal man deceive him?

If then this be so, what manner of men ought we to be in holyness of life, and blameless conversation? How should we set a watch over our tongues, and be sure to have an eye to our feet, to abandon all our evil thoughts? but alas we think not of this day, it doth not enter into our hearts; for if it did, would men lye, steal, commit adultery? It were impossible. Call to mind then betimes this day of reckoning and accompt, that thou goest on now in an evil course and way of sin, that one day thou must come to an accompt, when all thy sins shall be discovered, and laid

laid open to all, to Angels, and to men. We pitty that mans case, whose cause being bad, is like to be heard before a Judge that will do justice, and so can look for nought but to be undone for ever, and yet never consider what reckoning we have our selves to make at this day of the great *Assize* of all the World.

Fiftly, seeing the books must be opened, and every mans conscience must come to scanning, because sentence shall passe, and judgment shall be awarded according to the things vvritten therein: hovv should this cause us all, both Minister and people, to labour to get a good conscience? if thy conscience be good, thou shalt no doubt be blessed; if thy conscience be filthy and polluted; thou art accursed: and therefore it should be our chiefest care, our chiefest study, and our chiefest desire all our life time, to keep a good conscience. Now if you ask, how is it possible to get a good conscience? I answer, for the getting, and keeping of faith and a good conscience, we must know it is done by the use of the Word of God. *Sanctifie them by thy Truth; thy Word is the Truth.* And therefore we must intreat the Lord to exhibit unto our minds the certain testimouy of his saving grace, which he

*Vse* 5.

The way to get a good conscience.

Joh 17. 15.

hath begun to work in us, which will make our consciences tender, and good consciences, when these books shall be opened, and so pour out his holy spirit into every one of us, that it working in our hearts, we may do that which is pleasing in thine eyes, to walk in thy Commandements, and to keep thy judgments, and that by the Ministry of thy holy Word and Sacraments (indued with a justifying faith) to believe in the Name of thy Son, and so being made partakers of Christ's righteousnesse, we may have the books of our consciences found perfect, and all our mis-deeds cancelled, and that then no longer we may have the spirit of bondage and of fear, but the spirit of thy gratious adoption, which makes us cry, *Abba Father*, which we cannot do without this, in having a good conscience before God and all men. All graces of gods spirit are wrought by his word. But that we may get a good conscience, we must

1. First, repent of all our sins; we must know by the Law of God what is sin, and what is not.

2. Secondly, we must know the heavy curse of God even for sin, that the reward of sin is death eternal, both of body and soul. For men do by nature sooth themselves in their sins: and though

though we hear of Gods judgements against sin, yet whose heart is touched & troubled? Thus we run on still in sin, and fear nothing; they mean well, they say, but live ill, and think all is well.

Thirdly, till we see what sin is, and then see the curse of God due to sin, we shall never seriously try our consciences, and see how our sins have wounded them, that so we may repent us of sin. 3.

Fourthly, we must be grieved for our sins, we must acknowledge and confess them, begging for the pardon of them; *and to hunger and thirst after Christ Jesus*: for there is nothing that can purifie the conscience, and quiet the heart, but only the blood of Jesus Christ applyed to our souls by faith, with perswasion of the forgiveness of them. 4.

Mark here then (beloved) when a man is thus truly humbled for his sins, and beggeth the pardon of them with sighs and groans, then will the Lord send down into his soul *his blessed spirit, to assure us of Gods mercy, of the pardon of our sins, that our wounds in conscience are healed: and this is done by the means of a lively faith, which purifies the conscience.* Acts 13. 9.

Hereby we may perceive that most men and women are in a woful case:

for (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sin, and therefore cannot possibly have a clear conscience: *For whatsoever is not of faith is sin.* Heb. 11. 6.

Again, though men see their sins, and oftentimes their consciences check them for sins, yet how few do beware their sins? For I am perswaded, that there is not so wicked a sinner living, but sometimes his Conscience checks him: indeed men see not the danger, and feel not the wounds of the conscience, because now their books be clasped, they be shut up, their seared consciences be now asleep: But the day will come, that their books must be opened, and their secrets declared, and then their consciences will accuse, condemn, and torment them so, that they will wish they had never been born.

Again, when a man or woman hath gotten a good conscience, so as being truly humbled for their sins, and begging pardon, they find some assurance of Gods love in Christ, and that now their consciences do not accuse them, ev'n then must men take no less pains to keep and preserve a good conscience, to do nothing to wound their conscience. *O Lord*, saith *David*, *a Wounded conscience* who can

*can bear?* A mans conscience is a very tender thing, it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemish the eye, but endanger the sight: So the conscience is a tender thing, if ye prick it by sin, it will blemish thy conscience, wound it, and even make havock of thy soul. And therefore saith *Solomon*, *Counter-guard thy heart, and watch over thy soul, Prov.* 4. 4. That thou do nothing that may wound thy conscience.

Means to preserve a good conscience.

Now that we may keep these books of account (our consciences) pure and good, we must do two things: First, avoid all things that may any way hurt a good conscience. Secondly, use all good means and helps to cherish a good conscience. In truth, all sin hinders a good conscience. Sin is that which doth wound the soul, and maketh shipwrack of a good conscience; that is the very overthrow of mens souls. And therefore if you would keep a clear conscience, take heed of sin, which wounds a good conscience, *and makes it unable to stand before God at the last day.*

What be the lets of a good conscience.

But there be two special lets and impediments of a good conscience: First,

I. Ignorance.

ignorance of the Law, and the Word of God: for when a man knows not what

what is sin, and what not, how can he take heed lest he wound his own soul? And therefore we see, let a man come into his house at midnight, he can find nothing amisse and out of order; but let a man come in at noon, then he can espy the least disorder: even so, poor ignorant souls, not knowing the Law of God, cannot see any wounds in their consciences, nor nothing amiss in them; But let them once come to the Word of God, and look in this glasse, then they shall find themselves much out of order, to have wounded souls, and defiled consciences.

*Simile.*

2. Worldly lust.

Then the other impediment of a good conscience, is worldly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. and he that suffers these desires to rule too much in his heart, cannot possibly keep a good conscience.

And here would I advertise every Christian, First, to do all things that may serve and cherish true saving faith, whereby our souls be assured of the love of God in Christ Jesus for the pardon of our sins. For Faith is the root and foundation of a good conscience: and without faith there can be no good conscience. Now to preserve Faith, we must often hear and read the Word of God,

God, repent of our sins, acknowledge and confesse them, and be humbled for them, and walk in the paths of faith and repentance, and in so doing we shall find more and more the comforts of a good conscience. And therefore we must take heed that we do nothing to break off the feeling of Gods love, for to wound our poor consciences. Rom. 6.

Secondly, we must endeavour in all things to obey Gods will, and to bear a constant purpose not to sin in any thing: for a purpose to live in sin, and a good conscience, cannot stand together, so that where a purpose is to live in sin, there is neither faith, nor a good conscience.

Thirdly, we must walk with God by example, as *Henoch* and *Elias* did; so to order our lives, as if we were alwaies in the presence of God; and likewise to remember, that his eye is the all-seeing eye; though we think none doth behold us, yet God sees us, and will punish us; but remember this, and this will make us to keep a good conscience, and the want of this maketh men bold to sin, because they consider not, that God sees them, and that they have a conscience within them.

*And*

*And another Book was opened, which is the book of life.*

THus when Chriſt Jeſus hath examined the books of mens conſciences, to view what is therein written, that judgment may be awarded accordingly, now he ſheweth that he will open a ſecond book, and that is even the book of Life. And of this book of Life we ſhall ſee often mention made in the Word of God, both in the Old and New Teſtament; as that of *Moſes*, *Oh, this people have grievouſly ſinned: Therefore now if thou pardon their ſins, thy mercy will appear; but if thou wilt not, I beſeech thee raze me out of the book which thou haſt written.* Again, *Let them be put out of the book of Life, neither let them be written with the righteous.* Again, *He that overcometh ſhall be cloathed in white array, and I will not put out his name out of the book of Life.* And the holy Ghoſt ſpeaking of the heavenly *Jeruſalem*, ſaith, *There ſhall enter into it no unclean thing, neither whatſoever worketh abomination or lies. But they which are written in the Lambs Book of Life.*

What is meant by the book of Life.

Exod. 32. 31, 32.

Pſa. 69 18.

Rev. 21. 7.

Rev. 3. 5. Phil. 4. 3.

Now if you would know what is here meant by the book of Life, it is the book in the which all the names of Gods elect, which in his eternal purpoſe

poſe he hath choſen, be written as it were with Letters of Gold: it is nothing elſe but the Almighties eternal counſel, purpoſe, and decree, wherein he hath elected and choſen a certain company of mankind, to beſtow eternal life upon them: for we muſt not think that God hath any need of a book, but only for our underſtanding he ſpeaketh thus: even as a Captain records the names of his ſouldiers, to call them one by one; and as in Cities, the names of the chief men be recorded: So GOD hath as it were, enrolled the names of all his Saints, and engraven them in the Book of Life with Letters of Gold for ever; ſo as not one of them ſhall periſh. Thus ſeeing what is meant by the book of Life, let us ſee what we may learn hence.

Hence then we learn, that God hath a book of Life, wherein the names of all the elect are written (the places make it manifeſt) who is able to call over all his ſervants and people by their names, even as Records are kept in a City, or Corporation, wherein the names of all that are free in the ſame are written: ſo perfectly are all the elect known to God who can call them all over by name. Let us hear the reaſons for the further confirmation of the ſame point.

*Doct.* 1. God hath a book of life; wherein the names of all the elect are written.

First,

Reaſ. 1. Firſt, he is the true ſhepherd of his ſheep: now every good ſhepherd knoweth his ſheep, *I am the good ſhepherd, I know my ſheep, and am known of mine.*

John 10.

2. Secondly, the knowledge of God indeed is ſo exact and perfect, *That nothing can be ſo ſecret that is hid from him. He ſearcheth the heart, he tryeth the reins, and underſtandeth the hearts long before. His eyes are like a flaming fire; and his feet like fine braſs*, as St. *John* ſaith, to ſhew that nothing can be hid from his ſight

Rev. 2. 18.

What be the Uſes?

Uſe 1. Firſt, hence we muſt behold the bleſſed and happy eſtate of all the *Elect and choſen children of God.* For all thoſe which be *written in the Book of Life*, be bleſſed and happy for ever. *If thy name be written in the book of Life, thou ſhalt never periſh.* Chriſt will not blot out thy name out of the book of Life, but acknowledge thy name to be in his book at the latter day, to thy endleſs joy and eternal comfort, *Whom God loves once, he loves to the end.* But woful and wretched are thoſe that are not written in this Book: for all thoſe ſhall be ſhut out of Heaven, whoſe names are not in the book of Life.

Rom. 11.

Rev. 21. 27.

But here we muſt take heed of the carnal reaſoning of wicked men and women

woman. Many there be who reason thus: if I be the child of God and written in the book of life, let me live as I list, nevertheleſſe I am ſure to be ſaved. Others ſay, if I be a reprobate, and not written in the book of Life, I am ſure then I ſhall not be ſaved, although I live never ſo well: take heed, I ſay with Saint *Paul*, that ill words do not corrupt good manners; we know that God made us without our help, yet he will not ſave us without our help, or whether we will or no: Poor ſouls, they know not what they ſay, they ſpeak flat contrary: for if God hath elected any man or woman to Eternal life, he hath ordained that they ſhould walk in the way leading thereunto, and by their good which others behold, may glorifie their Father which is in heaven: and it is impoſſible that they ſhould run on in ſin, and live and die therein. And therefore if men thus reaſon, they do even caſt away their own ſouls, and with *Cain* and *Iudas*, become their own Judges and Executioners: but let all men know, that as God hath ordained ſome men to eternal life, and written their names in heaven, ſo he hath appointed them the means to walk in, to bring them thereunto. Rom. 8. 3

Secondly, we are taught here that the *Vſe* 2.

Lord

This shews what care the godly ought to have to know that their names be written herein.

Lord hath a book of life, wherein all the names of the elect be written; we see hence, what must be our chiefest joy, and best comfort, even this, to know assuredly, that our names are written in the book of life. This Christ himself will teach us in that speech of his unto his Disciples, which rejoyced so because the Devils were subued under them, and cast out by them; Nay rather (saith our Saviour) *Rejoyce that your names are written in the Book of life.* But alas, what do we rejoyce in? to be the son of a rich man, a Gentleman, or Nobleman, to have gold and Silver, lands and livings? This makes men to bear themselves aloft, and to presume so much of their own strength and power, that they forget God, and a good conscience, which must stand them in great stead at the end of their life: But who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the book of Life?

Note

Well, having thus observed from the Word of God, what is understood by the Book of life, namely, the eternal decree of Gods election: here-hence cometh two weighty points to be considered of us: First, whether it be possible for the child of God to know whether his name be written in the Book of

I

Life

Life, or no. Secondly, if it be possible; then by what means we may attain to this knowledge, to be assured that our Names be in heaven, that we are in the number of those that shall be saved. And these are two most necessary and fruitfull points for to be known of all good Christians.

2.

Now concerning the first, whether it be possible for the Child of God to know whether his name be written in the book of life, or not. The Church of *Rome* holds, that no man can certainly know whether he be the true child of God, or no: Nay, they condemn this as a foul fault, and bold presumption, for any man to be certainly perswaded of this, that he is the child of God, elected in Christ Jesus, and that his name is written in the book of life. They say we are to hope well, &c. But (alas) shall we venture the salvation of our Souls upon an uncertain hope? No, we must go further, and labour to be assured, and certainly perswaded of this hope, that our names are written in the book of life.

1. Whether it be possible for the child of God to know whether his name be written in the book of life?

And, That a true Christian man or woman may assuredly be perswaded, and certainly know that he is the child of God, it is out of Question, if he will believe the holy Ghost; else why should

Saint

1 Pet. 2. 10. Iohn 19 Rom. 8. 16. Luke 10

St. *Peter* wil us, *to give all diligence to make our election sure? And why did our Saviour bid his Disciples rejoyce that their names were written in the book of life.*, if they could not know it? Again, every Article of our Christian faith doth confirm the truth of this Doctrine; where we are taught to believe the Catholick Church, and that we are of the number of Gods people: we believe the pardon of our sins, and that we shal have life everlasting.

Now then we see how little we are beholden unto the Church of *ROME*, who hold that we may not be certainly perswaded of our Salvation, but must only hope well. did not *Job* know it? Did not *Paul* before know it? then let no man doubt of this, that the children of God may and do know it, that they shall be saved. And therefore let us believe this doctrine and embrace it: and withall, let us abhor the doctrine of the Church of *Rome*, which is contrary to the Gospel of Jesus Christ. For what comfort can any Christian have, till he know that he is the child of God? How should we dare to call upon God? How can we be at peace in our souls? with what comfort can we perform obedience unto God? except we find this blessed perswasion, that our names are in

Job 19. Rom. 8. 48.

in this book, and that we be the Elect and chosen of God.

Secondly, now the next Question is, How any man or woman may come to this certain knowledge, whether his name be written in this book, and how he may confidently be perswaded whether he be the Child of God, or no? And this you see is a matter of no small moment, but such a thing that concerns our Souls very nearly; and therefore let us be very carefull to listen unto it, that we be able to prove our selves, whether we be in the Faith or no, whether we be the Sons of God or not; and so whether we shall be saved or not. Oh it is a matter of endless comfort to Gods Children, when they know this, that they be the Children of God, and that eternal life belongs unto them; it will stir them up to obey God with joy & cheerfulness all the dayes of their life. 2. 2 Cor. 13.

Now there be two wayes to know it, One is by ascending up to Heaven into the privy Counsel of God; but this is a dangerous way, and not to be attempted by any man, because, *Secret things belong to God, but things revealed to us and our Children: and his wayes are past finding out*: And therefore, this way no man dares assay. By what means we may come unto this Knowledge. Deut. 25.

Besides this, there is yet another way to

to know this, and that is by descending and looking into our selves, and by certains marks and testimonies in our own hearts, to prove that we are in the number of Gods elect. For as *Solomon* saith, Prov. 29. *As water sheweth face to face: Even so the heart sheweth man to man.* Even as a glass sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names be written in the book of life: that is, whether you be the elect of God, and heirs of eternal life, you must now enter into your own souls. 2. Cor. 13. *Prove your selves*, and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true marks & notes of Gods children, thou needest not fear, but that thy name is in this book, and thou shalt certainly be saved: But as for wicked and profane men and women, that make no conscience of sinning, they shall in spight of their teeth upon this examination, utter this doleful tune, *I am a sinful wretch*, I know not what will become of my poor soul at the day of judgement. And therefore that we might in some measure try our selves, and judge whether it be in this book, and so shall be saved; let us search out of the Holy Word of God some cer-

certain marks of Gods Children.

The first mark vvhereby vve may knovv vvhether vve be elected or not, is the invvard testimony and vvitnesse of Gods Spirit: *Ye have not received the Spirit of Bondage to fear again, but ye have &c.* Whereby Saint *Paul* tels us, that wicked and ungodly sinners, which have not the Spirit of God to guide them, but live in sin, have only the Spirit of bondage, they have no true peace in their souls; but they that be the children of God, have the Spitit of adoption, which seals unto our hearts the assurance of adoption and election, and doth make it known unto us that we are the Sons of the Almighty: *For his Spirit doth witnes to our spirits that we are the sons of God.*

Marks of Gods children by the Spirit. Rom. 8. 15.

Rom. 8. 16.

And that no man might deceive himself, and think he hath the testimony of the Lords Spirit, when he hath it not, Saint *Paul* gives two most excellent notes, to know whether we have the testimony of the Lords Spirit, yea, or not; it maketh us cry, *Abba Father.* Where the Spirit of the Lord doth witnes to any mans soul, that he is the child of the Lord, it will make him cry unto God, and even fill heaven and earth with crying and tears, with sobs and sighs for the pardon of his sins, as

Rom. 8 15.

David

*David* did, vvho in the sincerity of his heart humbly confessed his sins unto the Lord, and left it unto posterity to be said and sung in the Church for a testimony of his unfeigned repentance: and he vvhich hath not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cannot truly assure himself that he is the child of God. And though men say, they hope to be saved, yet (alas) they seldome or never pray unto God for the pardon of their sins, but carelesly pass them over if they be troubled for them, vvith good company and pastime, just like a man vvhich hath burnt his finger, puts it into cold vvater, vvhich for a time asswages it, but pulling it out again, it inflames and burns the vvorse.

Secondly, if vve find the testimony of Gods holy spirit, that vve are the children of God, it vvill make us not only to be earnest vvith God for the pardon of our sins, but it vvill make us cry, *Abba Father*, that is, it vvill make us bear the tender affection of a dutifull and obedient child, so as vve shall be afraid to offend so loving a Father: not so much for fear of the punishment due for sin, as for offending so loving a God, vvho hath loved us from the begining. And therefore all those vvhich delight in sin and

and are not affraid to offend God, surely they can find no assurance that they are the Children of God. And therefore, if you desire to be assured that your names be in this Book, labour to find this testimony of God's Spirit, to witness unto your souls that you belong unto God, and labour to be earnest in prayer unto God, for that is a special work of God's Spirit. 1 Cor. 2. 20.

The second means whereby we may know, whether our names be Written in the Book of Life, is, by the Word of God: for the Word of God tells us, *Whosoever believeth in Iesus Christ shall be saved.* But the Child of God hearing this promise opened, and applied by the Ministry of God's Word, is able to say, I believe, and am able to apply this promise to my self. For a man that hath faith, knoweth that he hath it: and therefore can say, Seeing I believe with all my heart, surely I know I shall be saved. 2. By the Word.

Thirdly, besides the blessed testimony of God's Spirit, which cannot deceive, and the witness of the Word of Truth, we may know our Election by the fruits and effects thereof. As we say, A man is alive, so long as we see him breathe: and can judge of the tree by the fruits: Even so by the effects of Electi- 3. By the fruits of Election.

on, we may know whether our names be in the book of life or not. Now the fruits of election be set down by the holy Spirit, that all men may be able to examine and try themselves, and know whether they be ordained to life or not.

Rom. 8. 28. *Whom God predestinated, them also he called; and whom he called, them he also justified; and whom he justified, them also he glorified.*

Where we may behold the marks of our election: for all that be elected unto life eternal, and be written in this book, they be first *called*; Secondly *justified*; and thirdly *sanctified*. So then if you would know whether you be elected to life, look to those three effects of *Election*. Art thou *called*? art thou *justified*? art thou *sanctified*? then sure thou art *Elected*: but if thou hast not these three, then thou canst not assure thy self of thy salvation.

1 Calling 2. Justification 3. Sanctification.

So then the first fruit of our Election is our effectual Calling; when as God doth by the preaching of the Gospel call us out of the world from our old sins, to be of the number of his people, to live as his children. As he did call *Samuel* three times, so *Samuel* did answer, and left his bed; and likewise as he did *Paul* when he went to persecute the children of God at *Damascus*; and so likewise he did

1 Calling

did *Matthew* from the receit of custom; so he did call *Peter* and *John* from fishing, and made them to be fishers of men: At this call being amazed, *Paul* fell to the ground; and it was the happiest fall that ever man had; for, as one saies, he fell a Jew, and did rise a Christian.

Again, when a man commeth to the preaching of the word, to see his sins, and Gods anger for them, he dislikes them, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to believe in Christ, to seek after Gods Kingdome, as *Nicodemus* did: He which findeth this effectual calling in him, may assure his soul that he is predestinated to eternal life. But we must take heed that we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Many do hear the word of God with the ear, but we must labour to find the Spirit of God to preach unto our souls, to apply the word of God unto our consciences, to believe in it, and to obey it; this is that which is found in every Christian, and that which assures him of eternal life and salvation. And therefore they which live in their old sins, as blind, ignorant, and prophane as ever

Mat. 22.

before, (alas) how can they think to be saved? Seeing God chuseth none, or saves not any, but whom he calls effectually by the Gospel, and severs from the rest of the world.

1 Thes. 1. 13.

2. Justification.

Secondly, the fruit of election, is justification: *For whom he predestinated, them he called; whom he called, them he justified, &c.* So then here is another token and mark to know whether we be elected; namely, our *justification*. Now this is a special grace of God, to justifie a poor sinner that must be saved: and whosoever is not justified, cannot be saved. *Justification* hath two parts, first, the pardon of sin; secondly, the imputation of Christ's righteousness. For before a man can be justified, he must repent him of his sins, know them, hate, and abhor them, and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified or no, we must look whether we have truly repented; yea, and have been truly humbled for our sins, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, and to wrestle with him, as *Iacob* did with the Angel, and not let him go till he

Parts of Justification.

hath

hath given us a blessing, to be perswaded and assured in our souls, that Christ Died for us, shed his Blood for us, obeyed the Law for us, and will cover all our sins and trespasses in his Righteousness.

So then, mark the conclusion; where there is obedience and repentance, there is remission of sins; where there is remission of sins, there is justification, and where there is justification, there is salvation. And this we must acknowledge not to have by Nature, but by Regeneration, which is wrought in us by Jesus Christ, being the Author and Finisher of our faith and salvation; and we must alwayes confess, that all the benefits and means of our salvation we have received from him; and it is he that hath separated us wretched sinners from the world, by our outward Vocation, and inward Illumination of his holy Spirit, which hath already kindled faith in us through the hearing of his holy word: It is by thy grace that we believe in thee our Saviour; and let us beg at God's hands, that our faith fail not, but make it perfect, that we may be justified, and glorified in the day of the Lord Jesus; and on the contrary part, where there is no repentance, nor obedience, there is no remission

Note well.

No salvation without repentance.

sion of sins, where there is no remission of sins, there is no justification, and where there is no justification, there is no salvation.

O then, what shall become of those that live in sin, as *Pharaoh* did, and as *Dives* did, and as the rich man, which said to his soul, *Soul take thine ease, for thou hast goods laid up for many years?* These men trusted more in the creature, than in the Creator; more in their Hosts, and Strength, and Riches, that in the living God: these are such which delight in sin, and never as yet could shed one tear for their manifold and grievous sins; they cannot find themselves to be justified, they can have no pardon of their sins, so long as they live in sin: and therefore if you would know whether you shall be saved, or not, labour first of all to repent, and to lay hold on Christ by faith, that so he may cover your sins in his blood.

2 Thes. 2. 23.

The third fruit of Election is *Sanctification*; and this is a special mark of Gods child, to be regenerate, to be sanctified. Now sanctification standeth in two parts, First, they must die unto sin; Secondly, they must rise to righteousness, and labour to know Christ, and the virtue of his resurrection; and Christs resurrection must be

Sanctification consists of two parts.

our

our regeneration; and our regeneration muſt be our reſurrection from ſin and iniquity. And vvould you knovv then aſſuredly, vvhether your names be vvritten in the book of life; look unto your hearts, if you find that you are ſanctified, if you hate your old ſins, and former evill waies, if you love vertue, and delight in holy duties, then it is a certain token that ye belong unto God. *For there is no condemnation to them that are in Chriſt Ieſus.* Rom. 8. 1 But if you do ſavour of the things vvhith are of the fleſh, and deſire the garlick and fleſh-pots of *Egypt*, lying in old ſins, as drunkenneſſe, and the like, vvhy then, certainly you have no aſſurance of ſalvation that you can be ſaved? but you muſt reherſe this dreadful ſaying, *I know not what ſhall become of my poor ſoul, whether I ſhall be ſaved or damned.* Nay, if thou live in ſin, thou maieſt juſtly fear that thou art a firebrand of hell: for *He that is born of God ſinneth not*, 2 Joh. 5. 18. And *let every one that calleth upon the name of the Lord, depart from iniquity*, 2 *Tim* 2. Thus to die to ſin, and to live in righteouſneſſe, is a ſure token that we belong to God. Thus you ſee how a man may come to know, whether he be elected, and ordained to life, or not; now let us ſee what uſe ariſeth hence.

*Vse* 1. For comfort to the Godly.

Seeing God hath this Book of life, in which be written the names of all those that shall be saved, and none of them shall perish: hence proceeds endless comfort to all God's children; if thou find that thou art the child of God, and thy name is written in Heaven, nothing can hurt thee; though thou be poor with *Iob*, sick with *Hezekiah*, in prison with *Ioseph*, haled to death with thy Saviour Christ; yet nothing can hurt thee: Nay, all the Gates of hell cannot prevail against thee, no Damnation can come unto thee. *For if God do justifie, who can condemn?* For at the day of Judgement, Christ Jesus will take his Book of life, and call us, saying, *Come ye blessed, &c.* So as we shall not come to a terrible Judge, but to a most loving Saviour.

Rom. 8. 34.

*Vse* 2. For Instruction.

Secondly, seeing it is so excellent a thing, to have our names written in this Book, to be the Elect children of God, we should labour for this above all things in the World: for without this we can have no sound Comfort, either in this life, or death. And therefore our blessed Saviour bids us in the tenth of *Luke*, Not boast our selves of Learning, of Wisdome, of Riches; whereas these are but vain things: but *to rejoyce that our names be written in Heaven.*

Thirdly,

Thirdly, seeing God hath a book of Life, and hath written down the very names of every man and woman that shall be saved, and hath withall shewed us the way that leads unto life, and unless we walk in this way, we cannot come unto it; it is our wisest course for to walk in the way that leadeth to life, in the practice of Godliness. We are fair vessells of honour, and therefore must live *soberly, justly, and godlily in this present World*. Not to serve sin and Sathan any longer, but labour to die to sin, before we die unto nature, and bury sin, before it bury us; for the issues of sin, I will assure you, bring nothing but vexation and shame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walk from strength to strength, from vertue to vertue, from one degree of perfection to another; till at length we appear perfect men and women before the Lord, and there reap the happy reward, even the fruition of all goodness, and that for evermore.

*Vse 3.* This shews the necessity of Christian obedience.

Tit. 3.

# The great Assize.

## The third Sermon.

Rev. 20. VERSE 12, 13.

12. *And the dead were judged out of those things which were written in the books according to their works.*

13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them; and they were judged every man according to his works.*

Concerning the book of life, we have heard already what is meant by it; namely, the counsell and decree of the Almighties Election, whereby he hath chosen certain men and women from out of the lump of mankind, upon whom he will bestow eternal life.

Secondly we have learned that a man may, nay, every Christian man and woman ought to be assured, that his *Name is written in it.*

Rom. 8. 16. Thirdly, we did set down some means out of the word of God, whereby a true Christian may be assured he is elected; namely.

First

First, the testimony of Gods Spirit, which cannot lie.

Secondly, by the fruits and effects of Election, as *Vocation*, *Iustification*, *Sanctification*, love of the brethren, and obedience unto all the Commandements of God. And therefore it stands us all in hand to labour to get this assurance of election; else we cannot be saved, *Luk.* 10. 20. and without it we can have no true joy unto our souls. Surely mens carelessnes in this point is great: Nay, their care is to make their Lands and Leases sure; which condemns them for their want of care in this point. 1 Cor. 12. Joh 3. 1

Now St *Iohn* proceedeth in the description of this last judgement, even as it was declared unto him in a vision in an Island, in a place remote: it was necessary to have it there: for being so private and free from company, his soul might the better be fitted with contemplation, to receive the power of God; for when human help is farthest off, then Gods is most neer to his children. And then Saint *Iohn* sheweth after what manner we shall be judged: *Even according to those things written in the book, according unto our works.* You have heard before, *That he saw all, both great and small, stand before* After what manner all men shall be judged.

*fore God*; none shall be wanting, or absent themselves. Now it might bee wondred how so great a multitude shall be judged, how every mans Book should be read, and every mans conscience should be tryed. For we see what a long time it holds our Judges here, to try a few persons: such calling for evidences, such producing of witnesses, such preferring of Inditements, &c.

But St. *Iohn* saith, that it shall not be so here, for all must proceed according to the written records: *And according to those things which be written in the book.* So as when Christ Jesus, the great Judge, shall once sit upon the Throne of his Glory, attended by his holy Angels, then shall the Book of every mans conscience be opened, and then they shall afresh call to mind all their former sins which they committed so freely, and willingly, running into sin without remorse or fear, even as a horse that rushes into the battel.

Parts of the Text.

In these words we are to observe three special points.

First, who are they that must come to this judgement, namely, the *dead*; even they which have lain many thousand years rotten in the grave; and then

then likewise let us observe, that God would have us certain of the last day of judgment, first, *for his glory*; secondly, *for our comfort*; thirdly, *for to retain us in fear of him*; fourthly, *that all might be inexcusable.*

First, God would have us uncertain of the time: First, to exercise faith and patience: Secondly, to bridle our curiosity: Thirdly, to contain us in our duty: therefore saith the Apostle, *Be ye alwaies ready, for in such an hour as ye think not of, the Son of man commeth.*

Secondly, the meanes whereby they must be tried, even by those things which be written and recorded in their books, which is their conscience.

Thirdly, the touchstone of this tryall; namely, the word of God: And first of the persons.

It is not to be doubted, but that Saint *Iohn* meaneth, that all must come to judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observed, that he names so expressly the dead, even those that have lain rotten so many thousand years, must come to judgment, they must be called to accompt, their old sinnes must bee now brought to light: for these are the wicked thoughts of many carnal men, that

1. Who are to be judged.

that when a man is dead, he is well; then all his sins die with him, he is forgotten, and his sins are not spoken of; But St. *John* saith here, that even the dead must come to judgement, even their old sins must come to light, and they must answer for them, It is nigh 6000 yeares since *Cain* slew his brother, yet this sin of his is not forgotten: though *Cain* be dead long since, yet his sins are not dead: No, no, *Cain* shall one day come to accompt for his sin. *Iudas* which did for lucre sake sell and betray his Master many hundred yeares ago is dead and gon, but at this day he shall be called to accompt.

Gen. 4.

Mat. 26.

So in these our days many men think when they die, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly means, he groweth in wealth; when he dyeth, he thinks he shall never hear of this sin again: So the Drunkard, Swearer, Prophaner of the Lords Sabbath, &c. they are perswaded that death will end all their misery, and that they shall never come to judgement; But they are deceived, and to prove the same, Christ said to his Disciples, *Be of good cheer, though the world hate and revile you for my sake*, yet he told them, *for these sufferings here on earth, that they*

Mat. 19. 20.

*they ſhould ſit upon twelve Thrones, and judge the twelve Tribes of Iſrael.* A ſhadow whereof we have in theſe our earthly Judgments, whereas you ſee the Juſtices and men of account ſit with the Judge; not that they have to do with pronouncing ſentence, or with the judgment; but that amongſt the reſt, it is a token to them of honour, and dignity in the ſight of the people; according to which meaning we read *Luke.* 13. 28. *That there ſhall be weeping and gnaſhing of teeth*, when the ungodly which had no conſcience in them while they lived, nor once thought of this giving accompt, ſhall ſee *Abraham, Iſaac*, and *Jacob*, meaning thereby all the godly, and faithful, and all the Prophets, in the Kingdom of Heaven, and themſelves thruſt out of dores, and heaven gates ſhut againſt them, being in that caſe *Dives* was, who being in hell, beheld *Lazarus* in *Abrahams* boſome, himſelf crying out for one drop of water to cool that unquenchable heat which he ſuffered, and could not obtain it. Then ſhall theſe wicked worldlings which ſet their hearts only on their riches, pleaſures and preferments, when they ſhall behold the righteous ſtand in great boldneſs, and cheerfulneſs, be grievouſly terrified with horrible fear, and wonderfull

derfull amazement, and then ſhall their conſciences accuſe them, and their minds change within them, and ſigh with inward grief, and ſay within themſelves, *Theſe are they whom ſometime we had in deriſion*, theſe are they whom we wronged in their eſtates, theſe are they whom we ſo much oppreſſed and ſcorned: as indeed who are more derided in the world, than they that be well diſpoſed, and to their power live after his Commandements, and in the fear of God? *Theſe are they whom we had in deriſion*, and in a parable of reproach, and ſaid to our ſelves, *We fools thought their lives madneſs, and their ends without honour: But now how is it that they are counted among the Children of God, and that their portion is among the Saints, and that they are ſo highly in Gods favour? therefore we have erred from the way of Truth, and the light of Righteouſneſs hath not ſhined unto us, and the Sun of underſtanding roſe not upon us: we have wearied our ſelves in the way of wickedneſs and deſtruction: and we have gone through dangerous wayes, but we have not known the way of the Lord:* nor lived in his fear, nor hāve we diligently walked with upright conſciences before God and men. A (poor ſouls) it were well with them indeed, if death might

Wiſd.

Wiſd.

might have ended their wofull misery: But alas, alas, Death is even as a wide Gate, to let them have some passage to endless woe and misery: For when they be dead and buried, their sins do not dye with them, their misery is not then ended: Oh no, then begins their misery and torment. Oh it were good they might have no more being after Death; it had been good for such men if they had never been Born, or being Born, that they had been rather Toads, or Serpents, for in Death, these have an end: but it is not so with the wicked and ungodly sinner: for when he is dead and buried, even then begins his greatest woe and misery: for the sinner that is dead many thousand years, must for all this come to Judgement. And therefore thou that livest in Sin, in Adultery, or any other Sin whatsoever, remember, that though thou dye, yet thy sins do not dye with thee. No, no, both thou and thy sins must one day come to judgment. *Solomon* saith, *Remember O young man, that for all this thou must come to judgment*: thy old sins, and those which thou hast committed in secret, they must now come to light.

Seeing that the Dead must come to judgment, that have lain many hundred *Vse* 1.

dred years in the grave, and then their old sins, and secret sins must come to light. Oh let us then watch over our lives, and have this still in our minds; well, though I die, and rot in the grave, yet my sins shall not die, my evill waies cannot be forgotten, they must come to light, so that we may never dare to sin, thinking as many do, that when they be once dead, they shall never come to accompt for their sins. But Saint *Iohn* saith here, *that the dead were judged*, even those whom we forget, and whose sins we would think should never be called to accompt, even they must come to a reckoning: *For God will bring every work unto judgment, with every secret thing, whether it be good or evill*, *Eccl.* 14. 12. which will be a terrour to the wicked: But the Saints of God are not affraid of the Tribunal, or Judgment seat: But in the quiet of a good conscience they comfort themselves in Jesus Christ. God punisheth all our sins in strictnesse of right, but hath mercy in deriving the punishment from us in Jesus Christ,

Teacheth men to dread sin the worker of all their w.

Observe.

In the next place St. *Iohn* tels us how men shall be tryed, and according to what evidence sentence shall be awarded; namely, according to those things written in their Books. Here is the evidence

dence; here is no witneſs to be produced; for a mans Conſcience ſhall be even as a Thouſand Witneſſes. Now what here is meant by the books you have heard already; namely, the particular conſcience of every man and woman. Saith the Samaritan woman, Behold, come and ſee the man which hath told me all things which I have done. Juſt ſo will our conſciences witneſs againſt us; thy conſcience is the book, that is the evidence: Again, the things that be written in theſe books, I told you they be all our evill thoughts, words, and works; not only our groſſe ſins, as murther, adultery, drunkenneſſe, &c. but in our books be recorded, even our idle and vain words, every idle and filthy thought, our cloſe and our ſecret ſins, nay our whiſpering and covert ſins; ſuch ſins will then be brought to light, which now we have almoſt forgotten, and even ſtrive to hide them from thee, which art the living God. While we lived, we ſowed our words and idle thoughts as a husbandman doth his ſeed, which will one day riſe up again; which we long ago thought had been forgotten, and intombed. Mans conſcience is Gods regiſter, as one day will appear plainly and evidently to our ſorrow; we ſhall hear

hear again of every light transgression, and idle word, that we do but whisper against our Neighbour: and by these sentence must proceed, and according to our deserts must judgment be awarded.

Now then, those which have good thoughts, yea, and holy things written in their Books, they be blessed and happy, for they shall not be ashamed: nay, they shall be glad to have their Books laid open, that their *Obedience*, *Repentance*, *Faith*, *Love*, *Zeal*, *Patience*, &c. might be known and come to light. But woe then to all filthy Sinners, Adulterers, &c. For the reward of these sins is death, the wrath and curse of God for ever.

But when our cause commeth to be tried before God, from whom nothing is, or can be hid, and unto whom nothing can be secret; then no excuses can prevail to say, *I have married a Wife, and cannot come; or I have bought this Farm, or that yoak of Oxen*, I pray you have me excused from this trial; no, all these shall not serve the turn; come, thou must stand naked before the Judge; then no perswasion can prevail, neither any devices help us, or blind the Judge. Our first Parents, when God called them to trial for

transg-

transgressing his Commandments; and when they fled from God, and hid themselves, (although they were still in God's presence, but foolishly they thought otherwise) how did they answer for themselves, but by excuses? *Adam* speaks for himself, and saith, *The woman which thou gavest me, gave me of the Tree and I did eat.* The woman likewise, she thinks to escape by that means: *Eve* saith, *The Serpent beguiled me, and I did eat.* Gen. 3. 12. Likewise when King *Saul* had disobeyed God's Commandment, turning after the prey; being called to accompt, he deviseth a current excuse, and saith, yea, *I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought* Agag *the King of* Amalek, *and have destroyed the* Amalekites: *but the people took of the spoil, Sheep, and Oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord.*

Amongst these may *Pilate* be reckoned, who against his own Conscience condemned Christ to Death, and yet would excuse himself, as though he were innocent in the cause: *When* Pilate *saw that, he took water and washed his hands*, saying, *I am innocent of the blood of this just man*: All this shall not serve the turn;

turn, their excuſes muſt not free them, for their conſcience tels them otherwiſe; no fair gloſing tale ſhall then be heard, but the plain and naked truth ſhall be heard, and our own conſciences ſhall teſtifie againſt us: And we ſhall not be able to anſwer one word of a thouſand; vve ſhall be forced to confeſs our miſdeeds, and can keep back nothing, for all muſt be manifeſt; And vve ſhall not find as it is in this vvorld, vvhen upon the humble confeſſion of our ſins to God, vve may cry for pardon, and hope to be forgiven: But then ſhall our confeſſion be to our open ſhame, confuſion and endleſs deſtruction; yea, all the Nations and people of the vvorld that ever have been, ſhall be gathered before the preſence of this Judge, and their vvitneſs in their boſomes. And the reaſon why they ſhall appear, is, that they may be called to an account of their ſtevvardſhip; and after tryal of their cauſe, hovv he ſhall ſeparate the one from the other; the juſt from the unjuſt, the godly from the ungodly, the ſheep from the goats; for ſaith St. *Matthew*, *He ſhall ſend forth his Angels, with a great ſound of Trumpets; and they ſhall gather together his Elect from the four vvinds, and from the one end of heaven to the other.* Whereby may be

Mat. 24 31.

per-

percived, that both the good and the bad shall be gathered into the presence of the Judge, and then shall just men shine as the Sun, and shall be as it were quit by proclamation, *Come ye blessed*, which maketh the Apostle St *Paul* to break out into these words, *Herein is the love of God perfect towards us; that we should have boldnesse at the day of judgment*: therefore do the godly make their Prayers in an acceptable time, and wish that this day may come shortly: *Come Lord Iesus, come quickly*: this is a comfort to the righteous man, when his conscience shall be found blamlesse in this day of tryal.

Seeing that here is the evidence, and by the things written in our book, in our consciences, we must be arraigned; and seeing in our books be recorded all that we do, all our words, thoughts, and deeds; and that we must answer, and give and make up our last accompt to this great Judge, and for every idle word give an accompt; what accompt shall those give, who have been idle hearers, and idle doers of his Word?

1. For instruction

First, it must teach us above all things to look to our books, our consciences, to keep them very fair and clean, that our books of accompts be in a readinesse: For our consciences shall either excuse

excuse or accuse us at that day.

Therefore the greatest burthen a man can bear, is the burthen of his own sin, lying upon his Conscience, and pressing it down without any assurance of pardon, and so by consequence *David* accounts that he is blessed, who is eased of the burthen of his sins. Let them that fear the Lord, and love their own Souls health, give all diligence to make sure the remission of their own sins, avoid hardness of heart, drowsiness of spirit, and a conscience which is seared, as it were with an hot Iron, which causeth the fearfull judgment of God, and then at the last receives according to that he hath done in this Life, whether it be good or bad. All must appear saith Saint *Iohn*; and if all of us, then every part of us, both Souls and Bodies must be presented at this Tribunal.

This was the care of the blessed Apostle Saint *Paul*, *Acts* 24. in regard of this, That we must all come unto judgment, and our Consciences must be laid open, and we judged according to the things that are therein recorded; this made that holy Servant of God, to take all possible pains to keep a clean Conscience before God and Man. O that we could imitate this blessed Apostle,

Acts 24.

postle, that seeing we must all come to Judgement, seeing our Books, even our Consciences must be opened, and disclosed, that we must receive sentence of Salvation or Damnation, according to the things written in our Books; Oh that we could labour and endeavour, that no filthy sins might blot our Books, but that we could keep them clean and fair in the sight of God. It ought to perswade us all, above all things in the World, to look unto this, to keep the Book of our Consciences fair: *For if our Consciences do accuse us, God is greater than our Consciences, and will much more condemn us.*

Secondly, seeing that sentence must pass according unto the things written in our Books, and those be not only the gross sins of the World themselves, but even the vile and unclean thoughts of our Hearts, even these must come to Judgment; Then let us all be carefull to avoid, not only the outward actions themselves, but even those unclean thoughts of ours: for even they must come to Judgment. Alas, many men think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts. But Saint *Paul* saith, *Thoughts shall either excuse or accuse us.* And whosoever doth truly

*Use 2.* This reacheth us to avoid all sin, and the least evil.

Rom. 2. 2.

truly repent, they do repent even of their vile and ungodly thoughts: for if we had no other sins written in the Books of our Consciences, but even our sinfull thoughts, even they were enough to Condemn us, both body and soul for evermore.

Neither may we content our selves, to think we are in good case, if we can say like the proud Pharisee, (which did justifie himself before God and Man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us look to our own Book, that there be not so much as an idle word written there, that hath not been blotted out with the tears of true repentance: for even they must come to judgment, as our Saviour saith, *I say unto you, that for every idle word that men shall speak, they shall give an account thereof at the day of judgment.*

Mat. 9. 26.

And that we might know in particular, what is written in our books, Saint *John* saith, *That we shall all be judged according to our works.* So it is, 2 *Cor.* 5. 10. *We must all appear before the judgement seat of Christ, that every man may receive the things which are done in his Body, according to that he hath done, whether it be good or evil.* We shall be judged, and receive reward according to our works: If thy works be good, then

Rev. 28. Mat. 25

then Life, Glory, and Salvation; but if thy works be evil, then Death, Destruction, and Damnation. Good works although they cannot merit, yet they will shew that Faith which lay in the heart. So when an evil man Dies, as *Dives*, his evil Works go with him, his galled Conscience will not leave him, neither in Life nor Death. Wherefore this day of Judgment may well be called the day of Revelation, when all that is now hid shall be revealed and made known. Here on earth many things are kept close, hid and hudled up: but God shall lighten all things that are hid in darkness, and make the counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day, God shall Judge the secrets of men by Jesus Christ, *Rom.* 2. 16.

*Doct.* Men shal be judged according unto their Works.

Hence then we see, that all men and women shall be tried at this Dreadfull day, even by their Works: either they shall be acquitted and absolved, or else Condemned by their works. For though no man can merit Life and Salvation at the hands of God by his works, yet we must know, that Judgement shall proceed at the last day according to men's works; if thy works have been good, just, holy, and pure, then thou shalt receive Life, Happiness,

Glory, Salvation: but if thy works be found to be wicked, unjust, and ungodly, then nothing else but Death, Hell and Damnation belongs unto thee for them. God told *Adam*, in the day thou eatest of the Tree of Life, thou shalt surely die the death.

Mat. 10. 42 Acts 10. 4. Our Saviour teacheth, that a Cup of cold water shall not go unrewarded with him at the last. And of *Cornelius* it is said, that his Prayers and Alms are come up for a Memorial before God. And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous, to forget our works and labour of Love, &c.* And as in regard of the godly, sentence shall be awarded according to their works: So likewise in regard of the wicked, *these things hast thou done, &c.* And again, *I was hungry, and ye fed me not*, &c. Psalm. 50.

*Use* 1. This teacheth us to be rich in all good Works.

Well, what should this teach us, seeing we must all receive sentence, even according to our works? Surely it ought to move us above all things in the World, to labour to abound in all holy Duties and Graces of God's Spirit, in Knowledge, Faith, Repentance, Love, Zeal, Cloathing, Feeding, and Lodging the poor Members of Christ: For according to our works, so shall our reward be. And though our works can merit

merit nothing at the hands of the Judge, yet he being a most bountifull and mercifull Saviour, will Crown his own works in us, and Reward them in his mercy, though we merit nothing. Dost thou relieve a poor Member of Jesus Christ? Dost thou give a Cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his truth, he will not let thee lose thy reward. True it is, a Cup of cold water is a mean gift, and far from any merit, yet Christ saith, *Verily, verily, o, a truth, thou shalt not lose thy reward.*

Oh how should this perswade all of us to labour to abound in all holy Duties, to be liberal and bountifull to the poor afflicted Members of Christ, seeing our good works, *though they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of judgment?* They be sweet and blessed Companions; when all our Freinds can do us no good, they will bring endless peace and comfort to our souls.

*Use 2.* And for to terrifie us from evil.

Again, it ought to terrifie us all from evil works, and ungodly wayes; *From Whoring, Drunkennesse, Uncleannesse, and every evil way.* For if we be full of these, and these be found written in our Books, Oh then! woe

unto us, when these Books shall come to be opened; for then nothing but Death and Hell, and Damnation, belongs unto us. The remembrance of this latter day, teacheth us: First, the fear of God, not to sin: Secondly, faith in Christ, to receive eternal Life: Thirdly, patience in adversity, because after momentary Pain, succeeds everlasting Joy.

*Doct.* 2. Only our works accompany us unto the Grave, and in Death.

Here we see, of all that we have and enjoy in this World, what shall go with us when we dye, what shall accompany us to the grave: Namely, at the terrible day of Judgment, our Consciences, and our Works, nothing else shall go with us.

And when thou Diest, thou shalt not take any thing in the World with thee, but thy Works, *which will be Ingraven in the Book of thy Conscience.* Death will barr all the rest: Thou canst not take thy Gold and thy Silver with thee, nor thy Lands or Livings, Corn nor Cattel; all these must stay behind thee, at what time thou Diest; only thy Conscience, thy Book, and thy Works, must go with thee: If they be good, Oh, blessed art thou, that ever thou wast Born: If they be wicked, filthy, and unclean, Oh woe and ten thousand woes, I say, unto thy Soul for evermore.

Saint

Saint *Iohn* plainly tells us, that both the quick and the dead shall hear the Trumpet, and be gathered together to Judgment: First, by the powerfull voice of Christ, as in the example of *Lazarus*: *Those that are in the Grave shall hear his voice.* Secondly, by the Ministry of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds, shall hear the Voice of God: The Sea, Death, the Grave, the Fire, which time and nature consumed, shall render their Dead, and obey the Voice of God, as at the Creation. The godly shall not enter in Judgment of Condemnation: but as in the particular judgment, they are; so in the general judgment, they shall be quitted: and as their Souls at Death, so shall their Bodies be then absolved from Mortality; they shall solemnly be inaugurated, and invested into the glory of their Saviour. Christ's comming to judgment, ministers comfort to the godly; because he commeth to judgment, who is able perfectly to free them from all misery, from terrour of Conscience, fear of Death, the Grave, the Devil, and Hell it self. John 5. 35.

O then, what wonderfull madness hath bewitched the hearts and souls *Vse 3.*

This shewth the folly of many in the World.

almost of all Men and Women in the World? what do men desire? what do they hunger and thirst after? Surely for Pleasures, Profits, and Preferments: for those they will run Night and Day, Winter and Summer, by Sea and by Land; for these they spend all their Labour, Wit, and Strength. Here is all that men desire, they care for no more. No account of Prayer in their Houses, to Read, to Hear, and Speak the Word of God; no desire to attain to Knowledge, Faith, and Repentance; no conscience to Live in the fear of God; little or no pitty to the needy Members of Jesus Christ. Alas, they never think of these things, but all their desire is for the World. Ah poor blind Souls! they imagine not, or they will not know, that they must leave all these behind them; they must depart from them all: thou canst not take one piece of Gold or Silver with thee, but all must be left behind, only thy Conscience, only thy Books, only thy Works, must accompany thee. O then! what madness is this to seek and hunt after such things as cannot help us, nor stand us in any stead in the day of Judgment? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad Conscience, they

they will be a terrour unto us at the last day.

Let us then look to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of trial. Why should we be so foolish to set our hearts upon that that cannot help us, nay, which we must leave behind us: and so improvident for the true Treasures, which only will avail at that day?

Let us therefore enter into Covenant with the Lord, to strive against all sin, especially against the particular sins and corruptions of our hearts and lives, wherein we have most dishonoured the Lord, and have raised up most guiltiness to our Consciences, which will at the last Condemn us: and let us hereafter carefully see our Covenant be kept and continued, as much as in us lieth, and let us remember the words of the Prophet *Esdras*, in his second Book, chap. 7. vers. 32. *The earth shall restore those that have slept in her, and the most High shall appear upon the seat of judgement, and miseries shall vanish away, and long-suffering shall have an end; justice only shall continue, the truth shall remain, and unrighteousness shall bear no more rule.* Nehe. 9. 8.

O then, I beseech you again and again,

gain, seeing that nothing shall go with you into judgment, but only your works; let us lay aside all immoderate care of the world; yea, and the things of this world: for these must stay behind us, and cannot help us in the day of Judgment. Let us labour for better things, for durable Treasures, for a clear Conscience, to abound in good works, *in Knowledge, Faith, and Repentance.* Let us take heed we be not found naked of these. O what a wofull case are they in, that have nothing in the world to go with them to Judgment, but an evil Heart, a galled Conscience, full of Uncleanness! their Estate is most wofull and miserable; it had been good for them, that they had never been Born.

*Quest.* Here may a Question be moved, how this saying of Saint *Iohn* can stand with that of our Saviour, *Iohn* 3. 18. *He that believeth, shall not come into judgment; but he that believeth not, is condemned already.* Now then, if the faithfull Children of God, shall not come into judgment, and the wicked Unbelievers be Condemned already, how saith he, that all shall be judged at the day of Judgment?

*Answ.* *I answer,* It is true, that the faithfull Children of God shall not come into Judg-

Judgment, that is, of Condemnation: *For there is no Condemnation, &c.* But God will pronounce that bleſſed ſentence, *Come ye bleſſed, &c.* As for the wicked, it is true, they be Condemned already: Firſt, in the decree and counſel of God, being reprobates, and caſtawaies. Secondly, in the Word of God. Thirdly, in their own Conſciences, they be Condemned already. But the full manifeſtation of this ſentence, ſhall not be untill the day of judgment. And ſo we are to underſtand that ſaying of *Solomon, Eccleſ.* 3. *God ſhall judge the juſt and unjuſt*; the juſt to Salvation, the unjuſt to Condemnation.

Rom. 8. Wicked men are condemned already.

Now the third point that we propounded, is the Touch-ſtone of this Trial, whereby all mens thoughts, words, and works, ſhall be tried. To this St. *Paul* anſwereth, *At the day of judgment, God ſhall judge the ſecrets of all mens hearts by his Goſpel*, Rom. 1. 16. Our thoughts, our words, and our works muſt be tried by the Word of God; and that thought, word, or work, that is not according unto the Commandements of God, is a very evil thought, a vile word, and wicked work.

Seeing that all our thoughts, words, and evil works, muſt be tried and examined by the ſacred Word of God, by the

the Law, and by the Gospel, we have need to labour to know them, and to be acquainted with them, that we might know what is sin, and what is not sin, good and bad, that so we may leave the one, and do the other. O what a wofull case are they in, which are ignorant of the word of God, ignorant men and women, without any knowledge? they know not what is good or evil; And therefore saith the Apostle *Paul*, 2 *Thes.* 1. *That the Lord Iesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospel of Iesus Christ.* And therefore, as you do love your Sou's, love the Word of God, labour to know it, and embrace it; if thou be ignorant of it, and wilt not yield obedience unto it, it shall stand against thee at the day of Judgment, when thou must be tried by it: when perhaps thou wouldst wish that thou hadst but a weeks time here; nay, a dayes time to repent, but an hours time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, read it, remember it, and lead our Lives by it, as long as we Live, for we cannot tell how soon we shall be called to give an accompt of our Stewardship; and whatsoever is done contra y unto it, is sin:

sin: it must come to judgement, and the Word and our own Consciences will condemn us.

13. *And the Sea gave up her dead which were in her; and Death and Hell delivered up the dead that were in them, and they were judged every man according to his deeds.*

YOu have heard in the 12. verse immediately going before, how St. *Iohn saw the dead both great and small stand before God*, that is, all men and women that ever lived, or shall live unto the end of the World. Now here might a question arise, how this can be, how it is possible that all men should come unto judgement? There have been many thousands which have been drowned in the Sea, and the Fishes have devoured them; some have been slain in the Field, and the Fouls have eaten their flesh; and many have been Burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all natural reason, that all the Dead should rise again. Men that have been drowned, and Fishes have eaten them, and men again perhaps have eaten the fishes; and they have been burnt to ashes,

ashes, their ashes have been scattered, who knoweth whither? how then is it possible for them to rise again?

Indeed the profane Atheists, and beastly Epicures, are not ashamed to say, that there shall be no Resurrection, but when a man Dies, there is an end of all his joy and all his misery.

But that the Dead shall rise again, is an Article of our Faith; *We believe the Resurrection of the dead*, and we know it is a special point of God's glory, in mercy to reward his poor Children, and in justice to punish the wicked and ungodly.

But we see, as *Solomon* saith, *In this life all things happen alike to the just and unjust.* Nay often times *Dives* is full, and at ease, when *Lazarus* is empty and in misery. How then shou'd God be just, if he should suffer his poor Children that love and fear his Name, here to live in misery, and never for to reward them? Or again, how should God be just, if he should suffer the wicked and ungodly, to live here at ease, if there were not a time to come, when they should taste of Vengeance? Therefore they must come to judgment, they must rise again, *The godly to be made partakers of life and joy, and the wicked of shame and confusion.*

So

So that the Instruction we may observe hence, is this, That the dead Bodies of men, both good and bad, shall not alwayes lie under the power of Death, but shall one day be quickned, and raised up to Life again. There is no one Article of our Christian Faith more clearly set down in all the Book of God, than this Article of our Resurrection. How confident is *Iob* in this thing? *I am sure that my Redeemer liveth, &c. Whom mine eyes shall behold, and none other for me.* And the Lord himself saith thus by the Prophet, *The dead men shall arise, even with my Body shall they rise. Awake and sing, ye that dwell in the Dust.* The Apostle St. *Paul* proveth this Doctrine of the Resurrection of the Dead, writing unto the *Corinthians*, by many unanswerable Arguments: *If there be no Resurrection of the dead, then is Christ not risen.* And again, *If Christ be not risen, then is our Preaching vain, and we are in our sins.* And again, *This corruption must put on incorruption, and this mortal must put on immortality.* This then we may resolve on, that the Bodies of men shall one day rise again, whether they be good or bad, godly men or sinners, to Judgment they must all come, according to that of the Apostle, *It is appointed for all men once to die,*

The bodies of men shall one day be quickned, and raised unto life again.

Iob 19. 26.

Esa. 26. 19.

1 Cor. 15.

Vers. 33.

Heb. 9. 27.

*die, and after death commeth judgment.* For by the ſound of the laſt Trumpet, the Dead ſhall ariſe: We muſt not think that it ſhall be a common Trumpet which ſhall be blown; no, it ſhall be the ſhrill Voice of the Angels which ſhall make that Alarum, that all the Dead ſhall hear, obey, and riſe out of their Graves. At this day of Jubilee, there ſhall be no new Moon; as the Trumpet was uſed to be blown, which the Prophet *David* ſpeaks of, in the 81. *Pſalm*: but we ſhall have a new Earth, and a new Heaven; when this Trumpet ſhall be blown, it ſhall be heard farr and near, no Ear whatſoever but ſhall hear this ſound? the dampneſs of the Earth ſhall not hinder it, nor the depth of the Grave ſhall excuſe us; no place though never ſo remote, ſhall hinder this ſound: for it ſhall be univerſal, and from all the Corners of the Earth ſhall this Trumpet be heard; it is the Signal of the Lord's Battel: all muſt ariſe, that ſhews the power of the Voice, and the obedience of the Dead. Indeed it is a powerfull Voice, and all muſt obey it: the Grave muſt ſurrender up all that ever hath been in her Bowels: for the Sea and the Grave are but faithfull Stewards, and they muſt deliver up the Bodies which have been

ſo

so long hidden: the Living must then be congregated, and the Dead shall arise and come to Judgment, and every one receive according to his actions he hath done in the flesh.

And indeed, it is most requisite it should be so, in regard of God's justice, that his promises made unto the godly, and his threatnings against the wicked, might at last be made good to both, which many times in this Life are not. *His justice then requires, that men should one day rise again.* The Elect Children of God, are only partakers of Christ's Resurrection to Eternal glory. The ungodly indeed rise by Virtue of Christ, not as he is a Redeemer, but a terrible Judge: and besides the death of the Body, they must suffer a second Death, which is a powring out of God's wrath on them for ever. *Reas.* 1.

Secondly, the very works in Nature do in a sort shew this: as the *Phœnix*, who in waxing old, maketh a fire, and burneth her self to ashes, out of which ashes she reviveth again. We see it in other Birds, as the Swallow, &c. which all the Winter are asleep in holes and clefts of Rocks, and then in the Spring, come abroad again: yea, the very Trees and Plants of the Earth, as they have a Winter, when they appear 2.

pear to be dead, so there comes a Spring, wherein they revive and live again.

And why then should some think it impossible for God *to raise our Bodies out of the dust*? We see, a poor ignorant man, is able of Clay or Ashes, to make a very beautifull Glass: How much more then is the ever Living and Almighty God, able to raise our Bodies out of the dust? But you will say, are not mens Bodies eaten of Fishes, and men eat them again? how is it possible to raise the Bodies of these men thus consumed into dust, and mingled with the Bodies of several Fishes, and of divers several Beasts?

*Object.*

*Answ.* I answer, that though it be impossible to mortal Men, yet it is not impossible to God: for he that Created all our Bodies of nothing, can make them again of something, namely of their own matter, and sever their Bodies from all other substances. The Atheist denies the Resurrection of the dead, which we will confute by the Word of God, and the Resurrection of Christ.

And since Christ gave Life to himself, dead in the grave; how much more now being alive, and in Heaven glorified, is he able to raise his Members from death to life, and to raise up those

those that are dead in sin, by his Spirit unto newness of Life? Christ's Resurrection is both the cause and confirmation of our rising again: *If we believe that Jesus Christ died, and rose again: even so them also which sleep in Jesus, will God bring with him.* And again, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ, &c.* And to prove the Resurrection of Christ's Body, the witnesses are these. First, the Angels, *Why seek ye the Living among the Dead? he is not here, but he is risen.* Secondly, the real witnesses of the Saints that arose with him *and went unto the Holy City.* Thirdly, a forced testimony of the Souldiers, *They came into the City, and told all things that were done.* Fourthly, the Disciples and followers of Christ, the Apostles, the Women, the two Disciples, *Peter* and *Iohn*; and more (saith the Text) than five hundred Brethren at once; but especially the Apostles, *the chosen of God.* Then fifthly, his own Love was shown, he bid the women, *Go tell my Brethren that I am risen.* Saint *Peter* in his first Epistle, 1 *Chap.* 3. *verse*, saith, *Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a Lively hope, by the Resurrection*

1 Thes. 4 14

Rom. 8. 11.

Luke 24. 6.

Mat. 27. 52.

Mat. 28. 5.

John 16.

1 Cor. 15. 16.

*on of Iesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation.* St. *Paul* testifies as much in divers of his Epistles. 1 Cor. 15. 20. *Christ is risen from the dead, and is become the first fruits of them that sleep.* Likewise in another place he saith, Ephes. 2. 6. *He hath raised us up together, and made us sit together in heavenly places with Iesus Christ.* And again, in *Act.* 3. 25, 26. Acts 3. 26. *Vnto you first, God having raised up his Son Iesus Christ, hath sent him to bless you, in turning away every one of you from his iniquities:* And John 10 11. *after he was risen, he appeared* (as the Text saith) *first to* Mary Magdalen, *when she stood without at the Sepulcher weeping.* She teacheth us, that not without cause we are to weep, when we have lost Christ; for he is our righteousness and our life: And not without hope must we weep; for in his Resurrection we recover him with Consolation. To believe and hope in our resurrection, is a chief solace of our troubles and crosses, which are but for a time; for hope doth expect that certainly, which faith from the Word of God doth believe confidently. Christ's Death was not only for our sins, but his Resurrection was to obtain Righteousness for us, the Holy

Note this well.

Holy Ghost, and everlasting Life and Glory. First, he rose for our Justification; Secondly, for our Regeneration: Thirdly, for our Resurrection to everlasting glory. All the benefits of Christ's Death, are the fruits which we receive by his Resurrection: by Christ's Resurrection, he applies the benefit to us, which he merited for us of his own free Love. 1. 2. 3.

Fruits of Christ's Resurrection are: First, we are confirmed, that by his merit he hath perfectly satisfied for our sins; Secondly, in the application of Christ's benefits, that could not be conferred nor applied, except he had rose again; Thirdly, in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternal Life; Fourthly, we are by Christ's Resurrection, conserved in a perpetual and applied Righteousness begun, which shall be consummated in eternal Life; Fifthly, in the Resurrection of our Bodies: First, because Christ is our Head, and we his Members: Secondly, He hath taken away sin, the cause of death: Thirdly, he received Life for us: Fourthly, We have the same Spirit: Fifthly, By the man Christ came the Resurrection from the dead: Sixthly, and lastly, The fruit of Christ's Resurrection, is the con- *Reasons.*

consummation of all Benefits, and the glorification of his Church Militant. And therefore, with *Paul*, let us believe in the Resurrection of Christ, which did arise the third day from the Dead, to make us partakers of his Righteousness, Sanctification, Glorification, by his merits only purchased. *These things have I spoken*, (saith Christ) *unto you, that in me you might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the World.* And St. *Paul* saith, *Rom.* 14. *vers.* 9. *To this end Christ hath died and rose again, and revived, that he might be the Lord both of the Living and the Dead.*

John 16. 33.

So then this place doth prove and confirm that Article of our faith, that we believe the Resurrection of the dead. For howsoever a man dieth, by Sea, or by Land, in his Bed, or in the Field, St. *John* saith here, The Sea shall give up all that hath been drowned: Death and Hell, that is, the Grave, shall deliver the Dead in them; so as all must come to judgment of what Death soever they die. O then, see (Beloved) how the Devil bewitcheth many a poor ignorant soul! When he is in misery, in great distress, and calamity, or in a deep melancholy, the Devil perswadeth him to become his own Executioner

oner to end his misery and his shame, by Hanging himself, Cutting his own throat, Drowning himself, &c. And we know and hear that he prevaileth much by this means, in these dayes: Some being in disgrace, as *Nebuchadnezzar* and *Achitophel*: some with the guilt of sin, and sting of Conscience, as *Cain* and *Iudas*; and some being crossed in the Worlds affairs, cut their own Throats, or other ways make an end of themselves. Now they foolishly think by this means to end their grief; alas, alas, they do by this means even hasten their own Destruction, and do as if a man should (to avoid a little smoak) cast himself head-long into a flaming Fire: So they, to avoid this little grief of their Bodies, plunge both body and soul into eternal torments: For what ease is it, for a man to Kill himself, or cast away himself any other way, seeing they must come unto judgment? Though they Kill themselves, or Drown themselves. *The Water and the Grave, must one day give up their Dead.* And therefore from hence, let us learn to arm our selves; If Sathan should tempt us to such horrible Facts, to cast away our selves, &c. let us answer him, we may not cast away that which Christ hath bought with his

his own Blood, nay, let us answer him, that we shall not thereby end our misery, but increase it.

By what means shall the dead at the last arise.

Now if you demand of me, by what means the Dead shall then arise at the last day? I answer, It is by the mighty power of the voice of Christ: *The hour shall come* (saith Christ) *in the which all that are in the Grave, shall hear the voice of the Son of God, and come forth.* And to shew the wonderfull power of the voice of Christ, it is compared to the sound of a Trumpet, the loudest, and the shrillest of all Instruments. *And the Lord Iesus himself shall descend and come with a shout, and with the voice of the Arch-angel, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of this Voice of the Lord Jesus, as that it shall be heard over all the whole World. Nay, though men have lain many thousand years rotten in the Grave, yet they shall hear it, and come forth to Judgment. Nay, the Devils and Damned spirits, in spight of their teeth shall be constrained to appear at his Voice. No Prince, nor Monarch, no King, nor Nobleman, shall he able to absent himself from his presence; nor once dare to plead in our Cause, but they must be enforced to obey the

1 Thes. 4. 16.

Voice

Voice of the Son of God, and come to Judgment; Christ was a Lamb at his Passion, and some shall find him a Lion at his Resurrection.

Oh then, seeing we must all hear the Voice of the Lord Jesus at the day of Judgement, and we cannot but come forth out of our Graves unto this judgement: Oh let us now obey his Voice in the Ministry of his Gospel, and embrace the Word, and the voice of his Ministers. If we will not now leave sin, hear our Saviour Christ Jesus speaking unto us in his Word, and embrace his truth; then let us know, that we shall one day hear another Voice, when we shall be compelled to come before him to Condemnation. *Note.*

In all afflictions and miseries whatsoever, therefore, and especially in diseases and death, we must strengthen ourselves in the future Resurrection, remembring that of the Apostle, *Phil.* 3. 20, 21. *Our conversation is in Heaven, from whence we also look for our Saviour, the Lord Jesus Christ, who shall change our vile body, that it might be fashion'd like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himself.* Every Christian, as in the eleventh Article of our Creed, doth believe *the Resurrection of* *Instruction.*

*the body.* And Saint *Paul* in the first Epistle to the *Corinthians*, 15 *chap.* 20,21. *verses* saith, *But now Christ is risen from the Dead, and is become the first fruits of them that sleep: for since by man came Death, by man also came the Resurrection from the dead.*

*Quest.* But how?

*Ans.* God, that in his Omnipotency made all our Bodies, and all things else of nothing, can after, in our Corruption, restore it in the same substance and quality to Eternity; for with him is nothing impossible: *With God nothing shall be impossible.* Saint *Paul* satisfieth this scruple abundantly, and sufficiently, which is able to stop the mouths of all Atheists whatsoever. *O thou fool,* saith he, *that which thou sowest is not quickned, except it die, and that which thou sowest, thou sowest not that Body that shall be, but bare grain, as it may chance of Wheat, or some other grain; but God giveth it a body as it pleaseth him, and to every seed his own body.*

Luke 1. 7.

It pleased God not to let thee know the time of the Resurrection, to himself only known; but the manner he hath left to be shewed by the Apostles, and they have recorded it for us; as in the 1 *Thes.* chap. 4. verse 16. *For the Lord himself shall descend from Heaven*

1 Thes. 4. 16.

with

*with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we for ever be with the Lord.*

This hope of the Resurrection hath ever been a singular consolation to the godly in their afflictions, whence *Tertullian* saith, That the confidence of a Christian is in the Resurrection from the dead: Example hereof is in *Iob*, in the midst of his afflictions he said, *I know that my Redeemer liveth, and that he shall stand at the later day upon the Earth: and though after my skin worms destroy my body, yet in my flesh shall I see God.* What can be more manifest? No man (after Christ, than he before) could speak more plainly and certainly of the Resurrection. From the confidence of our Resurrection, we contemn things present, in hope of the future; for all flesh shall see the salvation of God.

Of the Resurrection, *Esay* saith, chap. 26. verse 19. *The dead men shall live, together with my dead Body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. At that time the people shall be delivered,* Esa. 26. 19.

*every one that shall be found Written in the Book. Ezechiel* also hath it very plain in chap. 37. verse 12. *Propheſie and ſay unto them, Thus ſaith the Lord God, Behold, O my people, I will open the Graves, and cauſe you to come out of the Graves, and bring you into the Land of Iſrael, and ye ſhall know that I am the Lord, when I have opened your Graves, O my people, and brought you up out of your Graves, and ſhall put my Spirit in you, and you ſhall Live: and I ſhall place you in your own Land, then ſhall you know that I the Lord have ſpoken it and performed it, ſaith the Lord.*

Thus may you ſee, that all the Dead muſt ariſe and come to judgment: and you ſee how, and by what means our Bodies shall be raiſed; namely, by the mighty and wonderfull power of the Voice of the Lord Jeſus. Let us come now to the Uſes.

*Uſe* 1. Firſt, ſeeing of what Death ſoever men shall die, either by Fire or Water, or howſoever, they muſt one day come unto judgment; Let us then beware of that ungodly thought, and devilliſh perſwaſion, that runs in moſt Wicked men's minds, that think that when they Die, there is an end of all their miſery; and although they have been very grievous and horrible ſinners,

sinners, yet if they escape till death, all is well. And thus they think that they and their sins shall be Buried together. No, no, (poor souls,) they do much deceive themselves. Howsoever thou dyest, thou shalt come to judgement; and death is so far from ending thy misery that it is a broad gate to let thee into it: *For so soon as the rich man died, he was presently in Hell torments.* Luk. 16. And therefore, let us take heed how we wish, as foolish men do in their sickness, old age, or misery, *Oh would I were Dead, then I should be out of my pain.* Oh! no, no, if thou be not the child of God, and a repentant sinner, it had been better for thee never to have been Born, or to be a Toad or a Serpent. And thou shalt find, that death is so far from easing thy pain, that it shall bring thee ten thousand times more pain and torment, *even in Hell fire for ever.* Therefore let us not think, that death shall end the miseries of wicked men.

Secondly, seeing that all men must rise unto judgment, and, by what means soever they die, they must be called to accompt; This is a wonderfull comfort unto God's poor children: Who abides more trouble and grief than they? who be more hated, reviled, crossed, and wronged than they? so as their *Use 2.*

Life here for the most part is nothing else but a life of misery; but their comfort here is this, that they shall rise again, and then the case shall be altered, then their misery shall be turned into Felicity, Joy, and Happiness. Hast thou been poor here? Then *thou shalt be rich, and possess a happy Kingdome, as Lazarus did.* Hast thou been hungry and thirsty here? Then *thou shalt taste of the Tree of Life.* Hast thou been wretched and naked here? Then *thou shalt be Cloathed with the pretious Robes of Christ's Righteousness*: And instead of the rags of infamy and reproach which we must put on here, *We shall be Crowned with a Crown of Immortal glory*, &c. Again, unto the wicked and ungodly it is not so with them, but they having taken their pleasure here, and received their portion *in this present World, shall arise now unto judgment, to hear the heavy sentence of condemnation denounced against them, and now to be cast into the Lake that burns with fire and brimstone for ever, which is the second death.*

*Use 3.* Thirdly, seeing Saint *John* saith that *all shall come to judgement*; these Bodies of ours, though they be Drowned, though they be Burned to ashes, or howsoever they be Consumed, yet they shall rise again, either to Life eterna!,

ternal, or Death eternal: should not this make us all (beloved) for to look unto our selves, to take heed we do not use our Bodies to the dishonour of God, knowing that our Bodies are the living Temples of the Holy Ghost? Wouldst thou have thy Body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then use thy Body now to the glory of God upon Earth, to hear his holy Word, to sanctifie his Sabbath, &c.

But if thou use thy Body unto sin, to swearing, to drunkenness, whoredome, &c. then know, that thy Body shall rise again to judgement, to be tormented for ever. Do but behold the rich Glutton, who had abused his Body in surfeiting, and in drunkenness, &c. and what became of it, was he not fearfully tormented in Hell at last? And likewise as he had given his Tongue unto swearing, &c. Now he cries, *His tongue, his tongue.* Oh that all sinfull wretches could but think of this one example of God's judgements, that if they abuse their Bodies as this man did, that they shall then taste of the same Judgement.

Wouldst thou have thy Body glorified? then glorifie God in thy Body? Dost thou think that thy Soul shall

be saved, and thy Body glorified, if thou use the members thereof to sin, to uncleanness, &c. Oh, no; let us not deceive our own souls, it cannot be: for saith the Apostle, *How can we that are dead in sin, yet live therein.*

Rom. 6. 2.

*Use 4.* To moderate our mourning for our friends departed.

Fourthly, seeing that the Holy Ghost saith, that what death soever we die, *We shall all rise again*: and God's children only shall *rise to Life, and to Glory*: This must teach us not to weep and mourn immoderately for our friends Deceased; for it is a kind of envy to bewail those that are at rest, and gone to happiness.

John 11 Acts 8.

True it is, that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*; and so we have great cause to mourn and weep, when as some special member of the Church is taken away; we may not be as stocks and stones, or senseless Creatures, without affection. It must needs grieve the heart of a Husband to part with a Loving, Godly, and Religious Wife: But here is a mean for this mourning to moderate our weeping, that we weep not, and mourn not overmuch, for they shall rise again. *I would not have you ignorant brethren, concerning those that are asleep, that you should mourn as they that have no hope.*

1 Thes. 4. 13.

Where

Where the Holy Ghost tells us, that the Dead in Christ do not die properly, but lay them down to take a sweet Sleep, after their long and tedious labours and troubles in this World; and afterwards they must rise again to Life, to Happiness, to Liberty, to Glory and Salvation. Wherefore then should we mourn so excessively, and weep and lament at the death of our friends? seeing they do not perish; they are not cast away: Oh no, their Souls are presently in Joy, and their wearied Bodies are at rest in the Grave, as in a Bed of Down, to take a sweet Sleep untill the day of Judgement; and then they shall rise to Glory. And whether this separation shall be by voice, or a secret guiltiness of our own Consciences, it is all one, for all must rise and come to this Judgement. The Angels they shall obey his Voice, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his Word: for by the Power and Omnipotency of Christ, shall this separation be. Therefore, let us endeavour to dye to sin, before we dye to nature; and let us strive to bury it before it bury us. For sin brings only accusation and shame in this Life, and utter perdition in the Life to come. Therefore, O Lord,

let my Eyes be as a Well-spring every morning, to shed forth tears of true Repentance for my iniquities.

*And they were judged every one according to his works.*

NOw mark, I pray you, how the Holy Ghost repeats this point again and again, he beats often upon it; he said before, *The books were opened, and the dead were judged according to those things written in the Books.* And now again he saith, *They were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, and beats so upon it again and again? I answer, The cause is in us, because we are hardly brought to believe this point, hardly perswaded of so necessary a matter: for hardly one of a thousand believeth this, that he shall be judged according to his works. Oh it is a hard matter to perswade men and women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly wayes, of his prophaneness, contempt of God's Word, &c. And what do they say? do they quake and tremble? do their hearts and souls even yearn in them? Oh, no, no, they

they flatter themselves with this conceit, *God is mercifull*; or say, God forgive me, I thought not of it, I was urged to it: And thus they make the Mercies of God a Pack-horse for all their abhominations. And thus it is in the vile heart of man, to think he shall never come to account for his sins, that he shall never be called to a reckoning for them, and receive his reward *according to his works, whether they be good or evil.*

How needfull is it then for all men, that are so blinded with Ignorance, and so deluded by the Devil and their own Imaginations, to pray unto the Lord for the assistance of his holy Spirit, to guide them in all their wayes, and to mollifie their hard and obdurate hearts, that they may be sensible of their wicked actions, acknowledging with the true penitent sinner, the wrath and judgments of God due unto them for every sin, and to render all possible thanks for the preservation of their Lives, from day to day? so shall they with a quiet Conscience be comforted in this Life, and end their days with assurance of a joyfull Resurrection in the Life to come.

*The End of the third Sermon.*

The

# The great Assize.

The fourth and last Sermon, treating of Death and Hell; and also of the joyes of Heaven.

Revel. 20. Vers. 14, 15.

14. *And Death and Hell were cast into the Lake of fire: this is the second Death.*

15. *And whosoever was not found written in the Book of Life, was cast into the Lake of fire.*

IN handling of this weighty point of Religion, (the second comming of Christ to Judgement) we have Learned from the Mouth of God, first what manner of Person the Judge shall be; namely, He shall come like a mighty Prince, with great Power, Majesty, and Glory, with an innumerable company of Arch-angels and Angels, with all the Hoast of Heaven; there is the number of them that shall appear at the last day; even all, and leave Heaven empty, as it were of Angels; for at this sentence the whole Trinity will be present, so that there will be no need of Angels in Heaven to do any Office to wait upon God, or on the Holy Ghost, while

while this ſentence is paſt, unto the great comfort of all his poor Members, and to the terrour and amazement of all his Enemies.

Secondly, we have ſeen who ſhall be judged, *Both great and ſmall.*

Thirdly, the manner how Judgment ſhall proceed; namely, *by the Written Records, which are the Books of mans Conſciences.*

And now in the laſt place, we are to come unto the Execution of Judgment, upon the wicked Reprobates, and Ungodly, in theſe two laſt Verſes: for when Judgement is pronounced, according to their works; when Chriſt Jeſus, which is the ſecond Perſon in the ſacred Trinity, ſhall ſay unto them, *Depart from me ye curſed into Hell-fire, there to remain for ever, with the Devil and his Angels, &c.* then immediately the Execution of this ſentence ſhall follow; For ſaith Saint *John* here, *And death and hell, were caſt into the Lake of fire; that is the ſecond death.*

4. Circumſtance, in the execution of this judgment.

Firſt, we are to enquire and ſeek the true meaning of the Text, becauſe every word may move a queſtion. For,

Firſt, what is Death, that he ſhould be caſt into Hell-fire? Is Death any Creature: Is Death ſubject unto pain and torments? ſurely no; Death is no Body,

Queſt. 1.

Body, it hath no sense nor feeling; *Death* is no Creature, but only the deprivation of Life. Again, what a strange speech is this, that *Death shall be cast into Hell*, how can this be?

*Quest.* 2. Secondly, what is meant by the *Lake of fire*. Is hell a water? or fire like to our fire?

*Quest.* 3. And lastly, we are to consider what is meant by the second Death, into which all Reprobates must be cast without recovery.

What is meant by Death and Hell.

First, here by *Death* and *Hell* is meant not death it self, nor hell it self, but the heirs of Death and Hell; that is, all the Reprobates that shall be cast into Hell-fire, and there abide for evermore. Thus then you see what is here meant by Death and Hell; namely, the heirs of Death, and fire-brands of Hell, all reprobates, all stiff-necked *Pharaohs*, all bloody *Cains*, all covetous *Nabals*, all treacherous and betraying *Iudas*'s, all impenitent sinners that live and die in their sins, *All these shall be cast into the Lake of fire.*

*Vse* 1. This shews the misery of such as dye in their sins.

Seeing the Holy Ghost gives these titles and names unto all wicked and ungodly sinners, even *Death* and *Hell*: Surely this shews the wonderfull misery, and the cursed estate of all those that live and die in their sins, without repen-

repentance. Alas, it is so wofull and damnable, that they be even called Death and Hell it self.

Oh then, let all sinners that live and delight in sin, take heed unto themselves. You do behold the wofull misery of all impenitent sinners, namely, that they are no better than the Vessels of wrath, the Heirs of eternal death, and Fire-brands of Hell for evermore. Oh that all sinners could fore-think of this wofull misery that hangs over their sinfull heads. What strange kind of speech is this, and of what force? when God calleth such Reprobates, even Death and Hell it self. Ah poor wretches! ah miserable and wofull creatures, which are but Death and Hell it self! Oh would God that the drunkard, the swearer, the prophaner of the Lord's day, the adulterer, &c. could apply this to Heart, that howsoever they see not their misery, nor the wofull estate wherein they Live, but cheat themselves in their sinfull ways, yet they are no better than the Heirs of vengeance and wrath of God; nay, indeed very Death and Hell it self: and one day the Vials of God's wrath will be poured upon them. Note.

True it is, that many wicked men do as the people did in *Isaiah* his time; though

Esa. 28. 11.

though they Lived in horrible sin, *yet they made a League with Death, and were at an Agreement with the Grave*: they had taken a Lease of Death and Hell, as the Rich man, which said to his Soul, *Soul, take thine ease, for thou hast Goods and Riches laid up for many years*, and so Live in sin by Licence, without any Punishment: But the Lord tells them, he will *break their Covenants, and disanul their Agreements*. And although they have Lived a long time in sin, yet in the end Death will knock at their doors, and he will lay hold upon them, and they must Pay full dear for their long Lease, even the loss both of Body and Soul for ever.

And is not this the daily practice of most men and women at this day? Do they not even make a Covenant with Death, and do they not labour to be at an Agreement with Hell? Men live in swearing, lying, drunkenness, &c. and yet they think they shall never die, they do imagine they shall escape for all their sins. But, (poor Souls) let them well know, *That Death and Hell will seize upon them.* Nay, if they live and dye in their Sins without Repentance, let them know, that they be not better than *Death and Hell it self*, and

*and they must be cast into the Lake of fire.*

Here we may behold what a horrible and cursed thing sin is in the sight of God; for sin maketh men become guilty of eternal death, and firebrands of Hell. As we see when a Traitor is executed for Treason, his son smarteth for his offence: Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it bringeth us *to Death and Hell*; for *Death and Hell is the reward of sin.*

*Use 2.* This shews the horrible nature of sin

*And Death and Hell were cast into the Lake of fire.* Would you know what shall become of the prophane wretches of the World? or what shall become of the blasphemer? would you know what shall become of the adulterer, drunkard, idolater, swearer, &c? Saint *Iohn* saith here in plain terms, *They shall be cast into the Lake of fire.* Thus was the rich Glutton, *Luke* 16. for his excess, drunkenness, and want of pitty, &c. *cast into the wofull Lake of fire*: and thus shall all impenitent sinners one day be cast into this terrible and wofull Lake of fire.

Now, if a blasphemer, or an adulterer, &c. should have but this punishment, to hold one of his fingers in the flame

flame of a Candle one quarter of an hour, how could he endure it? but if a man should be Rosted alive upon a Grid-iron, or Boyled in a Cauldron of moulten Lead, what misery were this? whose Heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extreme and endless torments in this Lake of Luke 16. Fire, when both Body and Soul shall Burn and Broyl, and as it were Fry, and yet never be Consumed in those scorching flames which cannot be quenched. All men almost are affraid to commit Treason, because Traitors are so grievously Punished; they are drawn, hanged, and quartered: But alas, men are not affraid to commit Treason against the King of Heaven, though they must be cast into a Lake of fire for evermore. Men are affraid to offend a Prince, for fear of Death: and yet our Mat. 10. Saviour bids us, *Not fear them that can kill the Body, and can do no more; but to fear him that can cast both Body and Soul into Hell-fire.*

And yet we may see, that men and women be more affraid to offend man than God, *That can cast both Body and Soul into Hell-fire for ever.*

If we should behold a little Child to fall into the Fire, and hear it cry pitifully,

fully, and the very Bowels should be burnt out: Oh how would it grieve us, and make our very Hearts bleed within us? how much more then should it grieve us for to see not a Child, but even our own Bodies and Souls cast away for ever by sin *into the Lake of fire that cannot be quenched?* If a man should come amongst us and cry, Fire, fire, thy House is all of a flaming fire, thy Corn and thy Cattel, thy Wife and Children, and all that thou haste are Consumed by fire: Oh how would this astonish us! it would make the very hair to stand upright upon our Heads, and tears to gush out of our Eyes. Behold then, and see the Spirit of God cries out Fire, fire, even the Dreadfull fire of Hell gapeth ready to devour, not thy House, or thy Corn, or thy Cattel, but thy poor Soul, and that for evermore. Oh then, how should this break our hard and flinty hearts asunder, and make our hearts to bleed, if we have any spark of Grace, any care of our Souls, that they may not be tormented *in this Lake of fire for ever?* Note.

I will leave the further handling of this point unrill I come unto the next Verse, where the Holy Ghost saith again, the better to make it sink into our hard hearts, *That whosoever is not found*

*found written in the Book of Life, shall be cast into this Lake of fire.*

A double death

Now by *Fire* in this place, we must not conceive a material fire like unto ours; but the holy Ghost meaneth here, even the *second Death*, that is, *not of the Body only, but of eternal Death and Damnation both of Body and Soul for evermore.* This is the second death, and by this we may plainly see there is a double death, *there is the first death, and then the second death.*

Death is a curse to the wicked,

The first death is the separation of the Soul from the Body, and this is common unto all; the Children of God do die this death as well as the wicked, yet there is some difference; for death is no curse to the Children of God, because Christ's death hath taken away the sting of death, it can neither dismay nor hurt them. No, it is just as a door to let our Souls into the Kingdome of Heaven: But the second, they never taste of. No child of God needs to fear the second death, *For there is no Condemnation to them that are in Christ Jesus.* Now as the first death is only a separation of the Soul from the Body, so the second death is a total and also a final separation both of Soul and Body from God for evermore. And this second death doth stand prin-

a blessing to the godly.

Rom. 8. 1.

Wherein the second Death consisteth.

principally in these three points.

First, that all the wicked and ungodly sinners, that live and die in their sins, shall be punished with everlasting Destruction, being severed from the blessed presence of the Lord for ever, and from the glory of his power, 2 *Thes.* 1. 9. Oh what a wofull Death is this, to be plucked and haled from the blessed and comfortable presence of God? whereas our Saviour Christ saith, *Matth.* 5. 8. *That our happiness, and all the joy of God's children, shall stand in the beholding of God, and being in his presence for evermore.* Then what misery and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the Fountain of Life and Happiness? 1.

Secondly, the second Death stands in this, that wicked men and women shall not only be severed in Body and Soul from the blessed and glorious presence of the Almighty for ever, but they shall be cast into the Lake of fire, and have all their abode with the Devils, and all the damned Spirits in Hell, where there is no joy, nor comfort, nor ease, but weeping, and wailing, and gnashing of teeth. If a man should be cast into a deep and darksome Dungeon, full of Toads and Serpents, what comfort I pray could 2.

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he have but to wish for Death? This is the Death that all impenitent sinners must die, they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and be thrown Head-long into that terrible Lake of fire and brimstone, there to be tormented for evermore.

Mat. 25. 4.

Thirdly, then the third thing wherein this second Death doth consist, is, that all Reprobates shall be punished with everlasting perdition; they shall be tormented in Body and Soul with unspeakable torments; *The wrath and vengeance of God will seize upon them*, and feed on them, as fire doth on pitch and brimstone; where they shall be ever burning and boyling, and yet never consumed; ever in pain and torment, and never have ease. And to shew the wonderfull torment of Hell, of this second Death, our Saviour compareth it unto a furnace of Fire: Now what a wofull torment is it to be cast into a furnace of Fire, and there to lie many thousand years therein? This is a torment that cannot be expressed. Again he saith, *That their worm shall not die, and their fire shall not be quenched.* Now what might a man do if he should have a Worm alwayes crawling in his Body, gnawing at his Heart? This

Mat. 13 24.

Esa. 66.

is

is the state of all wicked men and women; they shall alwayes have a worm, even grief and anguish of Heart, ever gnawing at their Hearts, and biting at their Consciences, and this worm shall never Die, nor Kill them, but be ever gnawing and wounding them. And this condition of the Damned in hell is miserable in three respects.

The misery of the damned after death set forth.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appears in the loss of the blessed Communion with God the Father, Son, and Holy Ghost; *In whose presence is Life, and at whose right hand there is Pleasure for evermore.* And thus shall the wicked be punished at that day, *with everlasting perdition from the presence of the Lord.* 2 Thes 1. 9.

A second degree of their misery consists in the Society they shall have for ever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Mat. 25. 41. A punishment which we may guess to be intolerable; to Burn, and not to Consume; to Live, and have no End; includes all Woe and Crosses whatsoever: Cursed of Christ himself, cursed

sed of the Aggels; whose curse will alwayes be, and that is, in their Consciences: Cursed shall they be likewise of the Devils themselves, whose curse shall be alwayes in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musick; their joy nothing but cursing and blasphemy.

But especially in respect of that horrour, torment, and pain, that shall seize upon the Bodies and Souls of all wicked and ungodly men at the last day, which shall be such, as shall make them *cry out unto the Rocks and Mountains to fall upon them and cover them, when there shall be tribulation, anguish and wrath upon every man that doth evil.* Rom. 2. 8, 9.

Secondly, the place shall add likewise to their misery, and that is in Hell, the proper place of the Damned after death: This in the Scripture is called *Hell the bottomless Gulph, utter Darkness, the fearfull Tophet, the Dungeon of despair, the burning Lake, the hollow Cave, and Chaos of all confusion; the Grave of perdition, whose furnace is alwayes burning, whose fire is made by God's wrath, and his power upholds it, and it is blown with the bellows of his indignation, it is unquenchable, ever prepared for the Devil and his Angels:* And therefore Christ bids them,

them, *Go ye cursed into everlasting fire, &c.* and all to shew the miserable condition of all those that are there.

And last of all, the eternity of the punishment that the Damned shall suffer there, adds not a little to the misery of the wicked; they shall suffer and endure the heat and burthen of God's wrath for ever: It shall never have an end; it shall be without all hope of intermission: for so saith Saint *John*, *The smoak of their torments shall ascend evermore, and they shall have no rest day nor night.* What a punishment will this be, let all men and women consider: First, it is the loss of Almighty God, and of his Glorious and most Blessed presence, which the Saints and Angels alwayes enjoy, which is his love, his mercy, his bounty, his beauty, his gracious aspects, and all his eternal attributes; the loss of Heaven, which is unspeakable, past the thoughts of man; the loss of the society of the holy Martyrs, Angels and Arch-angels, the Glory, Riches, and Treasures for ever, and never to have an end. So then you see by this which hath been spoken, what is the second Death, and also wherein it doth consist.

Rev. 14. 11.

Who they be that shall partake of the second death.

Now all the question will be, Who shall be cast into this Lake of fire, who

are they that ſhall die the ſecond death, which is ſuch a miſerable and wofull death? For there is no man or woman that liveth, I think, but they ſuppoſe that they ſhall eſcape this death, they hope they ſhall be ſaved, and ſo eſcape this flaming fire; and by that hope they defer their Repentance till their old Age, till they have no other employment. And therefore, now you ſhall ſee who they be that ſhall be caſt into it. Look, there are ſome marked out unto us, *Rev.* 21. 18. *The fearfull, and unbelievers, and abhominable, and murtherers, and whoremongers, and ſorcerers, and lyars,* &c. *ſhall have their part in the Lake that burneth with fire and brimſtone, which is the ſecond death.* So then the Holy Ghoſt telleth us, that all impenient ſinners ſhall be damned and caſt into this Lake of fire, which is the ſecond death; for after this there is no repentance, no recovery: there will be a great Gulph, as *Abraham* told *Dives*, between the godly and ungodly: the godly ſee and behold the ungodly in *Hell*, as *Lazarus* did *Dives* in Hell torments.

Then what a ſtrange thing is this? The Holy Ghoſt telleth us, who ſhall be damned and caſt into the Lake of fire, all impenitent ſinners; the blaſphemer, the drunkard, *&c.* and yet no

man

man (almost) will believe this. Well, the Spirit of God cannot lie: He saith, *that all the wicked and ungodly sinners shall be cast into the Lake of fire, which is the second death.* Now, tell never so wicked a wretch of his sins, as his Swearing, &c. and what will he say? Tush, *God is mercifull, I hope I shall be saved*: Is not this I pray, to give the Holy Ghost the lie? Tell the Drunkard, or the Prophaner of the Lord's day, that they must one day give an account of this their ill Language, and rude Behaviour, for that they shall be Damned; do they believe this? Oh, no, no: for if they did believe it, how durst they be so bold to live in sin? Well, howsoever these vile Wretches say, they hope to be saved as well as the best of them all: yet know, this is the Truth of God, the Holy Ghost telleth us plainly, *That all Vnbelievers, and Thieves, and Murderers, &c. shall be cast into the Lake of fire and brimstone, which is the second death.*

But unto you whose Hearts do tremble for fear of these things; whose Souls do melt for fear of this same second death; if you would know how to escape this terrible Lake of fire, and how to avoid this second death, which is the Eternal damnation, and torment

both Body and Soul, you shall see how the Spirit of God doth not only shew you to escape Hell, but to come to Heaven: not only to avoid Damnation in this Lake of fire, but to obtain Salvation and Joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost teacheth in the sixth verse of this Chapter, *Blessed and holy is he, that hath his part in the first Resurrection; for on such, the second Death shall have no power: but they shall be the Priests of God, and of Christ, and shall reign with him a thousand years*, that is, for evermore.

Such as have the first resurrection shall escape the second death.

So then, would you know what manner of men and women shall escape this second Death, and eternal Damnation in this Lake of Hell fire? Why, the holy Ghost saith, they, and none but they that have their parts in the first Resurrection. So it is manifest in these words, that there be two Resurrections, and also a double Death: the Children of God have a double Resurrection, and one Death; but all Wicked and ungodly sinners, have one Resurrection, and a double Death. So then let us see what is meant by this first Resurrection; namely, our rising out of the Grave of sin, to newness of Life: this is the first Resurrection. *You that were dead in trespasses,* Eph. 2. 1.

and

*and sins hath he quickned. And we are Buried with Christ in Baptism, that like as He rose again to the Glory of his Father, even so we should walk in Newness of Life.* Rom. 6. 6.

So then, would you know whether you shall escape Eternal fire in Hell, even the second Death? then look into your own Souls. Are you dead to all your old sins and new sins? are you quickned in the inner man? Do you hate sin as well when it is committed by your self, as by others? Do you labour to mortifie and keep under the works of the flesh, and walk in all holy Duties of Obedience, both to God and Man? Remember what is said, *There is no Condemnation to them that are in Christ, which walk not after the Flesh, but after the Spirit.* Rom. 8. 1.

*Blessed and holy are they that have part in the first Resurrection:* Where he shews that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second Death, but such as be Sanctified to live a godly Life, that are partakers of the first Resurrection. And therefore if you desire to be Blessed, and escape the second Death, which is everlasting damnation both of Body and Soul; then

labour here to live a godly life; for these two, *Iustification* and *Sanctification* cannot be severed.

*Vse.* Comfort to the Godly.

And this is a very great comfort to all the true members of Christ, that do repent, and leave their sins, and do strive to conquer their unruly passions, bearing what wicked men lay upon them patiently, and strive to live a godly life; though they be in misery, in poverty, in want, and in the end die the first death of the Body; yet they shall be freed from the second death, that is, from eternal death; the Gates of Hell shall not prevail against them. And therefore as you love your souls, as you desire to be blessed, and to escape eternal damnation, which is the second death, labour (I say) to have a part in the first Resurrection, to dye unto Sin, before ye dye unto Nature, and live in newness of Life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection, their cause is wofull, they be subject to the second, that is, eternal death and damnation: *For if ye live after the flesh, ye shall also die.*

Rom. 8.

Rom. 6.

And therefore, deceive not your selves as many do, which think, if they come to Church, hear the Word, receive the

the Sacraments, all is well, they hope God will be mercifull to them, and hope they shall not be damned. Well, mark what I say, thou mayst come to Church duly, thou mayst hear the Word of God as long as thou livest, thou mayst receive the Sacrament as oft as thou wilt, but if thou hast not thy part in the first Resurrection, that is, unless thou live a Godly life, unless thou mortifie thy filthy sinnes and ungodly desires, unless thou become a new Creature, surely thy Estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himself, to think, because he hears the Word, professeth the Gospel, receives the Sacrament, that therefore he is well enough: No, no, though thou hear never so much, if thou live in sin, in Swearing, Drunkennesse, *&c.* thy Estate is as wofull as before, because thou art not freed from the second death.

And mark this difference: the Children of God have two Resurrections and one Death: they rise from sin in this life, unto *a newnesse and holinesse of Life*, and they rise at the last day unto eternal life in Heaven, and therefore truly blessed. But graceless and godless *Note.*

sinners have two Deaths, and but one Resurrection, they die in sin here, they are dead in sin, and delight in sin here, and so they die the first death of the Body; and eternal death, *the second death of Body and Soul in Hell.* And as they never had part in the first Resurrection: so the second Resurrection is only to Judgement, to Death. Nor is that all, to die, and go to Hell; for they shall be in a Sea of Miseries, and in an Ocean of Calamities; fire continually flaming about them, and yet not wasted, nor they consumed: then the Worm of their Consciences, which they never felt in their former Life, shall bite and gnaw within them, rage, and madness, and wrathfull indignation be among them. When they shall look up, and behold the Angels, and Saints triumphing and rejoycing; what a terror will this be to them, to behold nothing about them but fearfull black Devils to affright them, brimstone and hot burning coals under their feet, the revenging hand of God over them, and his Angels powring forth the Vials of his wrath and indignation upon them, never ceasing, no intermission? For their torment shall be both comfortless and endless: they shall be alwayes dying,

dying, yet never dead; they shall be awayes in the flame, and yet not have any hope to be consumed. Their meat shall be griping hunger, and famine intolerable: their drink shall be Lakes of fire and brimstone; their pleasure shall be howling and roaring of foul deformed fiends, accompanied with Devils, barbarously and cruelly handled. Thus, Heaven they have lost, which cannot now be purchased; Hell they have received, and the place must needs be endured: and look how many sins and offences they have committed and run on God's score, which their own Consciences can testifie, so many kinds of tortures and punishments are severally provided for them in Hell. O! how many causes of weeping and dolefull crying shall those miserable wretches then endure? They shall howl and weep because they cannot be heard, nor yet appeal from God's dreadfull Judgments; they shall weep and lament, because their pleasures which they enjoyed in their Lifetime, have been the only cause which hath brought them to all these woes and sorrows: They shall weep, and howl, and cry, and no man pitty them; and shall weep with bitter tears, because they shall know their miseries are past

all recovery, and their repentance too late: Then they will begin to curse their Birth-day, and their Parents which brought them up, and the Paps which gave them suck shall they ban and curse, and the place and air that gave them the first breath; and will cry, woe, woe, that ever I was Born to neglect God's Commandements, and to break his Laws, and neglect his Ministers and holy Word; running after my own inventions: and thus have I justly deserved Hell-fire for evermore.

And therefore if you would live when you be dead, you must die to sin while you are alive: Only the penitent sinner shall live for ever in Eternal life; only those which die to sin, shall escape the second death. But the impenitent, that lives and delights in sin here, shall die for his sins Eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first Resurrection*, so he shall be sure to have his portion in the second Death; which is so fearfull a thing, that it might make even the flinty Heart to break in pieces, to lie in Fire burning for ever without any ease or end, and never to consume, nor waste away: O then, let us look

unto

unto it, and labour to have our part and portion in the *first Resurrection*, and then shall the second Death do us no harm; but we shall live in Joy and Happiness for ever in Heaven with the Almighty; and all the Angels, and Arch-angels, and holy Saints shall be our Companions for ever, and without end.

15. *And whosoever was not found written in the Book of Life, was cast into that Lake of fire.*

THe former Verse did shew to us the Execution of the last judgment upon all wicked and ungodly sinners, and of that we spake the last time. Now in this *vers.* we may observe the different estate of the children of God, and of the wicked; for as there are but two sorts of men, *good* and *bad*, *Elect* and *Reprobate*, *penitent* and *impenitent*, the children of God, and the limbs of Satan; So there be but two places, *Heaven* and *Hell*, *joy* and *pain*, the *right hand* and *left*: And the rewards shall be according, either *blessed or cursed*, for so Saint *John* saith here, *The elect shall have eternal Life: but they that be reprobates, shall be cast into the Lake of fire.*

First,

First, concerning the Elect, and those that be chosen in the Lord Jesus, and whose names be written in Heaven: As their lives do differ from the wicked and ungodly, so their estate after this life is far different; for they shall be blessed and happy for ever. And if you do ask what is the blessedness that all the Elect shall have, I answer with *Paul, The eye of man never saw it, nor ever entred into the heart of man to conceive the hundreth part of this happiness.* Yet we may out of the word of God gather some relish of it, as it is described unto us.

2 Cor. 2. 9.

1. Wherein man's happiness in Death consists. 2 Cor. 5. 8.

And first and formost this blessed estate of the godly at the last day, stands in this, that God shall be all in all unto us: What good things soever the heart of man can wish, that will God be unto us. If thou desire wealth, God will be it unto thee; if honour, or pleasure, Almighty God will be all in all unto us; nay, every Child of God shall have as it were a Kingdome, *Come ye blessed, &c.*

Mat. 25.

2, Rev. 21

Secondly, in the Kingdome of Heaven, there shall be no manner of want; for we shall be freed from all sin, and all defects in body and soul shall be supplied: And although we see God now but in part, yet then we shall behold

1 Cor. 15. 18.

hold him face to face, unto our eternal comfort; not as in a glass darkly, but see and behold him even as we are seen and beheld perfectly: and Jesus Christ, the Lamb of God, which hath been our Advocate; and the Vision of the Holy Ghost, not like a Dove hovering, but perfectly and directly, *and we shall then for evermore live in his blessed presence, and reign with him for ever.* John 17. 3. Rev. 21. Psalm. 17. 15. Rev. 22. 3.

Thirdly, then all the Elect shall be like unto Jesus Christ: so saith *Paul, He shall change our vile Bodies, and make them like unto his glorious Body.* Christ was most holy, pure, incorruptible, and glorious: even so shall we be; we shall be for ever freed from Sin, Sathan, Death, Hell, and the Grave. And at the point of Death, let us intreat the Lord that he would be a fountain of ever-living Water, to besprinkle our souls and hearts, for his Son's sake Christ Jesus. 3. Phil. 2. 24.

Fourthly, in Heaven we shall reap endless joy and eternal happiness; and shall delight in praising of God for ever; so as we shall keep a perpetual Sabbath, and joy in the service of God for ever. Oh! it is a great Happiness to be in the presence of God; for there is glory, and honour, and true content indeed: Where we shall have 4. Psal. 16. 11.

joy

joy without sorrow, a day without night; no Valley of tears, but a *Sion of glory*, and endless comfort. And this shall be done unto all which fear God, and whose names shall be found written in the book of Life.

*Vse.* Mal. 3. 14. Oh then, cursed be those men and women, who think and say, It is in vain to serve the Lord: or as *Pharaoh* said, *Who is the Lord that I should fear him?* Oh, no; then men shall know it is not in vain to serve the Lord: for if we will not be carefull to keep a good Conscience, and serve God aright, and so go to Heaven by example, we then must expect to go to Hell with the wicked for company; nay, God will put a difference between them that serve him, and serve him not. And this shou'd encourage all men to labour, to abound in holy Duties, seeing God will reward even the least work of Faith.

If thou give but a cup of Cold water in the Name of Christ, verily thou shalt not lose thy reward. Though our works cannot any way merit, yet he will in mercy, for his Son Christ's sake, thus Crown the good works of his Children.

And seeing a few shall be saved, O let us labour to be of that little flock:

let us above all things, seek this Kingdome of God. If thou obtain this, thou art happy and blessed, although thou lose all the world besides: And if thou lose it, thou art miserable and wretched, though thou win the whole world. O then, what mad-men are we, if we do never seek for this, or dream of Heaven, untill we have one foot in the Grave, or in Hell? Let us not then think to gain a Kingdome so easily, we cannot go to Heaven on beds of Doun, but we must strive to enter therein; not easily, we must take pains: for what is got without? And as Life is sweet, Joy, Riches, Honour, and Pleasures are sweet: so to have them for ever, without fear of losing, this is a blessed thing: for so it is with them that be in possession of this Kingdome, they shall be out of all fear to lose it, and shall reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy Estate of all the elect and faithfull Children of the Almighty, which ought to stir us up to repent, and turn to God while we have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the Book of Life? Alas poor wretches! distressed souls!

souls! it grieves me to think of them; it would make a man's heart for to melt, to think on their most woful misery: And I quake to speak or think what shall become of them after this life. The Holy Ghost saith here, *They shall be cast into the Lake of fire*: What then shall become of the swearer, drunkard, &c. *They shall be cast into the Lake of fire.* And so saith Christ, *Go ye cursed into everlasting fire*, &c. This is their end, and this is their portion for evermore. Ah miserable wretch! ah vile creature! ah miserable sinner! it had been far better for them they had never been Born, or had been rather Toads or Serpents, than men. For besides this, that they shall be cast out of the glorious and comfortable presence of Almighty God and his holy Angels, *They shall be cast into the Lake of fire for ever.*

Mat. 25.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for ever, I have already described unto you; and for a conclusion, to put you still in mind of this Lake, this Hell, this Topher, this place of torment which will never have end, I will set down three special points, and that briefly.

First, the extremity of it.

Then secondly, the perpetuity of it.

And

And this day, that it is remedileſs.

And which, well conſidered, me-thinks it ſhould make the flinty hearts of ſinners to melt, and to break in pieces, for fear they do come into this place of torments, into this Lake of fire.

And ſeeing the Spirit of God doth repeat it again and again, that all Reprobate ſinners ſhall be caſt into the Lake of fire, it is to ſhew, that men do little conſider of that, they do not tremble at it; and therefore he beats upon it, to teach us, that it is a ſpecial point to be thought on, to mollifie our hard hearts.

1. The extremity of it.

And firſt, concerning this ſame Lake of fire: in that it is named here *Lake of fire*, this noteth unto us the extremity of the torment, that it is a place of endleſs woe, and unſpeakable pain. The Scripture affords it ſundry names, to ſet forth the unſpeakable torments thereof. *All wicked and impenitent ſinners ſhall be caſt into the Lake of fire.* Rev. 2. 3. For of all torments none is ſo extreme as fire. And Chriſt ſaith, *There ſhall be weeping, wailing, &c.* Luk. 13. 28. and it ſhall be moſt hot, and yet moſt cold, which ſhews the ſtrangeneſs of this fire, *&c.* Again, *Their worm ſhall never die*, *Mark* 9. 44. That worm which ſhall gnaw their Conſciences, even the torment of their Conſciences. Oh! what

a wofull thing is this, for any man or woman to have a Worm continually to knaw their Bowels within, never to let them alone, or to give them any rest! Such shall be the misery of the wicked. Again; *Tophet is prepared for the King, he cannot escape, and it is deep and large, and the burning thereof is fire and much wood, and the breath of the Lord, as a River of brimstone, shall kindle it, Esay* 20. 33. So as the wrath of the Lord shall be as Bellows to blow it, and as a River of brimstone to maintain it. By this you may a little conceive the extremity of this wofull Lake of Hell fire. But if I had the tongue of men and Angels, I could never express it to the full. For as the joyes of Heaven be unspeakable, so the torments of Hell cannot be expressed: at what time the full wrath of God shall seize upon the Rebrobates, both body and soul, and shall feed upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know, that the torments of Hell be universal, even in all the parts of the Body, and faculties of the Soul at once; the Mind, the Will, the Conscience, the Affections, the Head, the Heart, &c. all at once shall be tormented. The pains in this life are for the most part par-

particularly in some part of the Body; but in this fire, the sinner shall be tormented in all parts at once: and yet we may see, that some pains there be, as in the Convulsion, or the Stone, &c. which men would not willingly have for a whole world. Alas! what a wofull thing will this be, to be tormented even in all and every particular member so extremely? Let one example serve in this point; the rich Glutton cries out, *Oh I am tormented in this flame!* *Luke 16.* The torments and heat was so great, that he would have given even a whole world, if he had been Master of it, for so much water as would have stuck upon his finger, to have cooled his flaming tongue. Thus you see, that the first is most extreme and wofull, and yet men will not believe it, they fear it not.

But let every one think on the most wofull and extreme pain of this Lake of fire, let us make that use which our Saviour teacheth. *If thy right hand or foot offend thee*, that is, any thing never so sweet, or never so profitable, never so dear or near unto us; *Let us cut them off, and cast them from us*, that is, let us forgo and forsake them all; for it is better to go lame into Heaven, than whole into Hell; it is better to go naked Matth 6.

naked in Heaven, than in coſtly apparel to Hell. O therefore, let all carnal men, and all ungodly ſinners that live in pleaſures, and in ſin, know they ſhall pay full dear for theſe things, even the loſs of their own Souls in Hell for ever.

2. The perpetuity of it

Secondly, as the pains of Hell be endleſs, and moſt extreme, ſo they be endleſs, and perpetual, no end of them for evermore. So *Abraham* tels the rich Glutton; *You that are there, cannot come hither*, Luk. 16. And ſo ſaith Saint *John*, Rev. 21. *it is a Lake of fire and brimſtone, that burneth for ever.* So, *Go ye curſed into everlaſting fire*, Mat. 25.41. It can never be quenched; when as damned ſinners ſhall lie therein many thouſand years: yea, as many as there be Starrs in Heaven, yet it ſhall never have an end. If a man ſhould once every thouſand years take one ſpoonfull of water out of the Sea, how many thouſand years would be expired, before he ſhould have emptied the ſame?

O then! conſider this you that forget God; conſider this you which contemn the Word of God, profane the Lord's Sabbath, that make no Conſcience at all of Drunkenneſs, but rather count it good fellowſhip, and will brag and boaſt of it. What a treaſure of

Plagues

Plagues the Lord hath reserved for the damned. Oh, Let us think often of this, that these same torments be both endless and easeless! Oh, what Mad-men and women, and what Fools be we, that will now enjoy the pleasures of sin for a season, and then to lie in torment for ever! What shall it benefit or profit us to enjoy a little worldly pelf, money, lands or livings here, for to live in all pleasure or delights, some sixty or eighty years, and then to be tormented in hell fire for evermore? And yet do we not see, that such is the extreme folly and madness of many men, that they will have their penny-worths here, although they pay never so dear for them in the Life that is to come?

Thirdly, these torments, as they be endless and easeless, so they be remedilefs. This we may behold in the rich Glutton in Hell: who would have given a World if he had been owner of it, and yet for all that he could not have it, it was then denied him. For there is no ease nor remedy in Hell, no Redemption after Death, no Silver nor Gold, no Wit nor Policy, no Appealing to another Judge; but he must lye by it for evermore, even in this close Prison, untill he hath paid the Debt and uttermost farthing. For if all the blessed

3. Remedilefs.

blessed Saints and Angels in the Kingdome of Heaven should fall down at the feet of Christ, to beg but for one Soul, it could do him no good; Christ would deny them all, they must have the repulse.

Exhortation.

Oh then consider this; this it it that ought for to make all men quake, and all hearts to tremble, that in Hell is no ease nor hope of Redemption. This is that which makes the Devil and damned Spirits to fear, and to tremble, and yet it cannot move flinty and stony-hearted sinners once to be affraid. O then, I beseech you, let us think on these things now in the days of mercy; now is the remedy to be had, now we may avoid this fearfull misery, now we may escape this woefull torment, and wrath to come.

If we will now repent, if we will now leave our sins, and beg pardon of Almighty God for them, we may escape: But after death there is no time of mercy, but only judgement and torment; but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewail our sins, while we have both time and breath to repent; and live as the servants of God, and not as the slaves of Sin and Sathan any longer; and the Gates of Hell shall not prevail

against

against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the Soul of the poor Beggar is more worth than many thousand Worlds. And therefore, the loss of a Soul is greater than the loss of the whole World: *What benefit were it for a man to win the whole World, and presently to lose both Body and Soul?*

If a man should lose House, Land, Wife, Children, and all that he hath, yet it is nothing in comparison of his Soul; that is a loss of all losses, to be severed from God, and from Christ, and to be in Hell torments for ever. O then let us know what our souls be worth, and what Christ paid for the ransome of them, and let us learn to prize them above the whole world. But alas, men cannot so esteem of them: Oh, no, men will for one peny with *Iudas*, or an hours pleasure, hazard loss of Soul and Body for evermore. Ah poor soul! thou didst never yet know what thy soul is worth. Christ Jesus saith, it is more worth than all the world. Oh let us esteem of it, and value it, and account all Riches, Pleasures, or Profits, as dung, so that our souls, our poor souls, may be saved in the day of the Lord. For a conclusion to this purpose; let us remember the words of Saint *Peter*, The world

world that then was, perished, overflowed with water. Again, Saint Peter gives us here a good lesson, and tells us,
2 Pet. 3. 5. that *the heaven and earth which are now, are kept by the same word in store, and reserved unto fire, against the day of judgement, and of the destruction of ungodly men,* verse
1 Pet. 3. 6. 9. *The Lord is not slack but patient,* vers. 10. *Howbeit the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with a noise, and the Elements shall melt with heat, and the Earth with the works therein shall be burnt up. Seeing therefore that all these things must be dissolved, what manner of person ought ye to be in holy Conversation and Godliness, looking for, and hasting unto, the comming of the day of God, in the which the Heavens being on fire, shall be dissolved? but we look for new heavens and a new earth, according to his promise, wherein dwelleth Righteousness. Wherefore beloved, since ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless. And suppose that the long-suffering of the Lord is Salvation.*

1 Pet. 4. 7. *Now the end of all things is at hand: be ye therefore sober, and watching in Prayer.*

Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkenness, and cares of*

this

*this life, lest that day come on you unawares. For as a snare shall it come on all them that dwell on the face of the Earth; Watch therefore, and pray continually, that ye may be counted worthy to escape all those things that shall come to pass, and that you may stand before the Son of man.* For it is he that will say, *Arise ye dead and come to judgement.* Now I have done with the Text, and have shewn you the way to get a good Conscience, and the benefit of it, and likewise the reward of an evil Conscience; which is, *the Lake that burneth with fire and brimstone for ever.* Now I will not leave you in horrour and dread, in the conclusion of the Text, being the last words of it: but I will comfort you with the description of heaven, and the joyes thereof, as Saint *Paul* relates in the first Epistle to the *Corinthians*, chap. 2. v. 9. *The things which eye hath not seen, neither ear hath heard, neither came into man's heart, are, which God hath prepared for them that love him.*

If the holy Apostle St. *Paul* being taken up into Paradise, heard such words which cannot be spoken, and are not possible for a man to utter, as he testifieth of himself, 2 *Cor.* 12. 3. How should I take upon me, to shew you these joys, which neither eye hath seen, nor ear hath heard, nor ever entred into the heart of man?

Herein I know mens minds will run upon needless curiosities; which is no part of my duty to satisfie: As also to shew you mine own devices and imaginations, were a thing to set forth mine own folly; But so far forth as man's reason may search, and there we must stay. For man's reason in spiritual affairs is altogether fooliſhness: nay rather so far forth as God's Word doth instruct us, we may be desirous to learn, as also to be content, although many things be hid from us. Let it therefore be sufficient unto us, if we may but have a taste of those Joyes, and that it pleaseth God in a measure to grant us some Knowledge of them.

*Adam* being in the earthly Paradise, knew not all the secrets and commodities thereof: and how shall we think to attain to the full knowledge of the heavenly Paradise? But seeing God doth grant us the understanding of these matters but after a sort, he doth it for our good, that seeing those Joyes which we can conceive are surpassing excellent, and yet the heavenly Joyes do surmount our conceits, by many degrees, further; we might the more be drawn into love with God himself, who hath ordained such rare unspeakable, incomprehensible, and endless excellencies,

for

for them that love him and live in his obedience.

I will first shew you, What a blessed Life is, and what they enjoy in Heaven. A blessed Life, is the Fruition of God himself, which is our chief good, the most plentifull Fountain, and treasure of all goodness, in whom all godly men that dye in a true and lively faith, and invocation on the Son of God, are raised from the dead, and delivered from all evil, and united to the quire of Angels and Saints in Heaven; and there behold God the Father, Son, and Holy Ghost not as in a glass, or riddle, or darkly, but face to face, even as I am seen; and live free from all calamities, miseries, diseases, labours, and griefs: and with ineffable joy and comfort, celebrate God's praise to all Eternity. For the World is but a valley of tears, and this Life is full of all sorts of miseries; but God in the Life to come will wipe them all away, and Death shall be swallowed up in Victory; and he will take away the reproach of his people from off the earth, *Esay* 24. 8. *He will swallow up Death in Victory; and the Lord God will wipe away all tears from all faces: and the rebuke of his people shall he take away from off the earth, for the Lord hath spo-*

*ken it.* In so great felicity shall the righteous live for ever, and receive a Kingdome of glory; of which Saint *Paul* saith, *that we must through much tribulation enter into the Kingdome of Heaven*: and of this Kingdome we are heirs, and the sons of God the most High: for *David* affirms as much, *Thou O God hast made him to have Dominion over the works of thy hands; thou hast put all things under his feet.* In Heaven we shall be free from the cogitation of sin, and assaults of the Devil, and be so secure that we shall fear no evil: for the Lord will rule us with his right hand, and defend us with his holy arm. As also considering our own great unworthiness, we might with the Prophet *David* break forth into the Praises of God, *Ps.* 144. 3. and say, *Lord what is man, that thou hast such respect unto him, or the Son of man that thou so regardest him?* Now as the Prophets do stirr up the peoples minds to serve and honour God, by setting before them the temporal blessings of this Life, and thereby giving them an earnest of greater blessings to come: so is the happy estate of everlasting Life described unto us by such earthly comparisons, as our natural capacity can con-

Acts 14. 22.

Psal. 3.6.

conceive; that we beholding, in mind and contemplation, those wonderfull joyes which we can conceive, may grow into admiration of those heavenly and incredible excellencies which are altogether past our conceit, and far beyond our reach and understanding. For as spiritual blessings do far surpass corporeal blessings, so heavenly joyes do farr exceed all earthly glory; yea, and these stately secrets of another Life, are so much hidden from flesh and blood, that all the Learning of the Wise men of the World, can come nothing near them; That in this case they may truly say, with the Astrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing, and there is no other that can declare them but God himself, whose dwelling is not with flesh.*

The Turkish Paradise.

But let us a little behold, what flesh and blood hath set down concerning these joyes of Heaven. In the Turkish *Alcoran*, that is, a Book which they use instead of a Bible, which Book *Mahomet* their Prophet left unto them, as the Learned have searched out, thus the joyes of Heaven are set down. Their Prophet promiseth them Garments of Silk, of all sorts of Colours; Bracelets of Gold, and Amber; Parlours and Banquetting-houses upon Floods and

Rivers, vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk; in Silver, Wine; lodgings furnished, cushions, pillows, and down-beds, most beautifull Women to accompany them; Gardens and Orchards, with delighfull Arbours, Fountains, Springs, and all manner of pleasant Fruits; Rivers of milk, honey, and spiced wine; all manner of sweet odours, perfumes, and fragrant scents: and to be short, whatsoever the flesh shall desire to eat: Thus fleshly people have a fleshly religion, and a fleshly paradise to inhabit; and sensual men have imagined the Joyes of Heaven according to their sensual delights; and yet to them that have any sense or reason, it cannot chuse but seem to end all in a Fable. These joyes are seen in Princes Courts; these joyes are seen in the Turkish Kingdom; but the joys of Heaven are such, that no eye hath ever seen them.

But to leave these deceived Turks to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poor man's miserable estate, suddenly changed into most unlooked for Happiness; whereby the Joyes of another Life, may appear by the miseries of this:

As

As if a poor man that were out of his way, wandring alone upon the Mountains, in the midst of a dark and tempestuous night, far from Company, destitute of Money, beaten with Rain, terrified with Thunder, stiff with Cold, almost famished with Hunger and Thirst, and near brought unto despair with a multitude of miseries, should in the twinkling of an Eye, be placed in a goodly large and rich Palace, furnished with all kind of clear Lights, warm Fire, sweet Smells, dainty Meats, soft Beds, pleasant Musick, fine Apparel, and honourable Company, all prepared for him, and attending his comming to serve him, to honour him, and to annoint and crown him a King for ever; Behold the miseries of this life, and the joyes of another: yet is this but an imagination, and the Wit and Wisdome of Man can devise a great deal more; and yet all farr inferiour in degree to those true joyes, that hereafter shall be found. See how the invention of men, blinded with their natural conceits, run all upon outward comforts, and sensual joyes, all for the Body: and as for the Soul, that is not once remembred.

This change is sudden and unlook'd for.

Now from the Devises, Inventions, and Imaginations of men, all which come nothing near to the effect of

this matter: let us come to hear the Revelation of the Scripture; and if any where this Blessed estate be to be found, we shall read it in the Book of the *Revelations*: wherein, although many things be hard and intricate, and passing man's understanding, yet is this matter lively described after a measure, and in a sort, under the name of the City of God, and the heavenly *Jerusalem*. And strange it is, that those matters, that neither eye hath seen, nor eare hath heard, nor never entred into the heart of man, should so much be opened and revealed, as there we read, *Revel.* 21.

The description of the place where those joyes are to be found, under the name of *Jerusalem*.

First then, let us speak concerning the place; then concerning the commodities thereto appertaining. The place is heavenly *Ierusalem*, the City of God, the Land of the Elect, which the Apostle describeth after this sort: *And* I John, saith he, *saw the holy City, new* Jerusalem, *come down from God out of Heaven, prepared as a Bride, trimmed for her Husband:* Whereof the Prophet *Isay* speaketh in person of God; *chap.* 65. 17. *For loe I will create new Heavens, and a new Earth, and the former shall not be remembered, nor come into mind. But be you glad, and rejoyce for ever, in the things that I shall create. For I, behold I*

create

*create* Jeruſalem, *as a joy. And I will rejoyce in* Jeruſalem, *and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying*: and where we ſhall ſing no more the Song of *Babylon*, but the Song of *Sion*, ſaying, *Holy, holy, holy, Lord God of Heaven and Earth.*

Of this heavenly Kingdome we may ſay with *David*, *How amiable are thy Tabernacles, O Lord of Hoſts! my Soul longeth, yea, even fainteth for the Courts of the Lord: my heart and my fleſh cryeth out for the Living God. Bleſſed are they that dwell in thy Houſe, they will be ſtill praiſing thee. For a day in thy Courts is better than a thouſand: I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of the wicked.* Pſal. 84. 1, 2.

Theſe be the Tabernacles of health and ſecurity, the Lord himſelf ſaith thus; *My people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.* Eſay 7. 32

Of this the Lord ſaith, *I will feed them in good Paſture, and upon the high Mountains of* Iſrael *ſhall their food be; there ſhall they lie in a good fold, and in a fat paſture ſhall they feed, even upon the Mountain of* Iſrael, *and ſhall poſſeſs a Kingdom which cannot be ſhaken.* Eſay 32. 18. Ezek 34. 14.

And this Kingdome of Heaven is ſuch a Kingdome, that is paſt thought; it is very

spacious, it is a Paradise, it is the Kingdome of grace, it is the Kingdome of glory., it is the Kingdome of our God, the Kingdome of Christ, a Celestial Kingdome; a Kingdome not made with hands, but an immortal Kingdome, because it is established by Grace. It is a Kingdome, which hath a King that never dies, nor is subject to change, but hath durance for ever and ever, and at whose right hand are pleasures World without end. It is likewise all glorious within; the gates are of Pearl and the covering are all of fine Gold, and the pavements are of precious Stones. Our meat shall be *Manna*, which is the Angels food; our drink shall be Wine; our Musick Quires of Angels; and if we desire Voices, there shall be the Seraphims and Cherubims, with the 24. Elders falling down, and saying, *Holy, holy, holy, Lord God of Hosts.* And if we be loth to go to this place, it is because we do not know how to come thither, even as a Child that will cry to go from the Mother to the Nurse. Psal. 27. 13. This Kingdome is that of which *David* saith, *I had fainted, unless I had believed to see the goodness of the Lord in the Land of the Living.* In which we believe, we shall see so many, and so great good things of the Lord prepared for

for them that love and expect him. *For since the beginning of the World, men have not heard, nor yet perceived by the eare, neither hath the eye seen, O God, besides thee, what he hath prepared for him, that waiteth for him.* Esa. 54. 4. *How excellent is thy loving kindness, O Lord! therefore the Children of men put their trust under the shaddow of thy Wings, they shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the River of thy Pleasures. For with thee is the Fountain of Life; in thy Light shall we see Light.* Psal. 36. 7, 8. This is that holy City spoken of in the *Revel.* 21. 21. and so forwards, of which Saint *John* saith, *The* 12 *gates are twelve pearls: every several Gate was of one Pearl, and the Streets of the City was pure Gold, as it were transparent Glass. And I saw no Temple therein; for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, nor of the Moon to shine in it; for the Glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no Night there, and they need no Candle, neither the light of the Sun; for the Lord giveth them light, and they shall reign for ever and ever.* Of this heavenly City speaketh the Prophet *Esay*, *In this Mountain shall the Lord of Hosts make unto all the people* Esay 25.

*a feast of fat things: a feast of Wine on the lees, of fat things full of Marrow, of Wines on the lees well refined.* David resolves thus, *As for me, I will behold thy face in Righteousness, I shall be satisfied, when I awake, with thy likeness.* Psal. 17. 15. *Thou wilt shew me the path of Life, in thy presence is the fulness of joy, and at thy right hand are pleasures for evermore.* Psal. 16. 11. This is the Holy of Holies; it is Holy in respect of the glorious company that is in it: for there are none but Saints and Angels; and it is most Holy, because the sacred presence of the Deity is there.

O glorious Banquet! Oh Heavenly Seats! O eternal mansions! in which the Souls of the Blessed alwaies are replenished, and with all godly joyes shall abound: and being adorned with Crowns, they shall assist the Angels, sitting in a Regal Throne, that shall be made worthy of eternal Life; And which is the highest Happiness of all, they shall enjoy continual Conversation with Jesus Christ, with his Arch-Angels, Angels, and the higher Powers, Thrones, Dominions, Principalities, and Powers, that exceed all Gold, pretious Stones, and the bright rayes of the Sun.

As for the King of Heaven, nothing can

can be said sufficiently: for he exceedeth all heart's thoughts. If *Peter* who saw our Saviour's Transfiguration in the Mount, in a Cloud, that was but an Image of the Glory that was to come, said unto Jesus, *Master it is good for us to be here*; rejecting all worldly pleasures from his mind, in respect of that: what shall we say, when the very truth shall appear, and we have the fruition of the same? Likewise in the Epistle to the *Hebrews*, 12. 22. we may behold the Blessed estate of those that shall enjoy the Life to come, *Ye are come to the Mount Sion, and to the City of the Living God, the Celestial* Jerusalem, *and to the Company of innumerable Angels: and to the Congregation of the First-born, which are written in Heaven: and to God the Iudge of all, and to the Spirits of just men made perfect, and to Iesus the Mediator of the new Testament.* And how this heavenly City, and new *Jerusalem* is described, we may read it notably set down in the 20. of the *Revelations*, where, by divers earthly similitudes, the glory thereof is shadowed, setting forth the same by those things which make earthly Cities famous and admirable; as the great compass and heighth of the walls, and stately buildings, the gorgeous furniture thereof,

Jewels,

Jewels, and precious Stones, pleasant Rivers, and the Tree of Life in the midst thereof; no light in the City. But let us behold the order and frame of the City, as we may read in the aforesaid 21 Chapter of *Revelations*, whither still I referr you. The matter declared, is as followeth, beginning at the 12. verse of the Chapter. *This City* Jerusalem *had a great Wall, and high, and at the Gates* 12. *Angels, and the names Written which are the twelve Tribes of the Children of* Israel. *On the East part, there were three Gates, and on the North side three Gates, and on the South side three Gates, and on the West side three Gates: And the Wall of the City had* 12. *foundations, and in them the names of the Lamb's twelve Apostles. And the City lay foursquare, and the length is as large as the breadth of it, and the length and breadth of it, and the heighth of it, are equal. And the building of the Wall of it was of* Jasper, *and the Foundation of the Wall of the City, were garnished with all manner of pretious Stones, and the twelve Gates were twelve Pearls, and every gate is of one Pearl; and the Streets of the City are pure Gold, as shining Glass.* The names of the pretious Stones are further there recited.

The Church dispersed throughout the World; therefore the gates. East, West, North, South.

Oh glorious City of God! *There is a River, the Streams whereof shall make*

Psal. 46. 4.

glad

*glad the City of God, the place of the Tabernacles of the moſt high, out of which thou, O Lord, ſhalt make them drink of the River of thy pleaſure.* A torrent of Pleaſure, *a full Cup running over*: in which the Saints of God rejoyce in Chriſt, cloathed in White, and following the Lamb whereſoever he goeth: and with the Angels ſing to the Lord, ſaying, *Salvation to our God, which ſitteth upon the Throne, and to the Lamb, Amen. Bleſſing and Glory, and Wiſdome and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever.* Amen. Pſal. 23. 5.

You ſee in theſe words, how glorious the City of God is, the Walls of Jaſper, the Foundations of precious Stones, the Gates of Pearls, the Pavements of pure Gold. And if the Walls, Streets, and Gates be ſuch; how much more joyfull, comfortable, and incredible are thoſe things within the City? for we muſt perſwade our ſelves, that there are many hidden Treaſures, and matters of far more account. Many things ſpoken of the outward place, but thoſe things which are within, are unſearchable. According to that we read, Rev. 2. 17. *To him that over-commeth, will I give to eat of the* Manna *that is hid, and will give him a white ſtone, and in the ſtone*

a

*a new name Written, which no man knoweth save he that received it*: So secret and hidden are the things within the City.

This *Jerusalem* is also called a Kingdome, *Luke* 21. 29. *Therefore* (saith Christ) *I appoint unto you a Kingdome, as my Father hath appointed me, to eat and drink at my Table, in my Kingdome, and sit on Seats, and Iudge the twelve Tribes of Israel.* And to comfort the Godly in all wants, distresses, and necessities in this world, Christ saith unto them, *Luke* 12. 13. *Fear not little flock, for it is your Fathers pleasure to give you the Kingdome*, and what greater preferment can they look for? Yea, which is more, that which but one can have in a Realm here, every one shall be, a King. Else how should it be true which we read, *Rev.* 3. 11. *Behold, I come shortly; hold that which thou hast, that no man take thy Crown?* And that which the Apostle speaketh of himself in the 2 of *Tim.* chap. 4 vers. 7. *I have fought a good fight, and have finished my course: From henceforth is laid up for me a Crown of Righteousness. And the four and twenty Elders cast down their Crowns before the Throne of God.* Rev. 4. 10. Earthly Princes want no worldly Joyes; and they that wear Crowns

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in Heaven, shall far more abound in all happiness. Those joyes which are highest on Earth, are of least account in Heaven; for all shall be Crowned, according to the speech of the Apostle, 2 *Tim.* *Henceforth is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give, and not to me only, but to them also that love his appearing.* God's Kingdome is not to be shaken, as our earthly Kingdomes are, nor is it to be compared to our terrestrial, or temporary Kingdomes; no, he hath left those Kingdomes to the sons of men, as to *David*, *Solomon*, *Hezekiah*, and the like. His Kingdome is not made with hands, it is past our imagination, and contains in it all that can be wished or desired: And therefore did *Abraham* forsake his own Native Country, his Kindred, and his Father's house, to go out into a Land he knew not whither. And why did *Moses* forsake *Egypt*, and not only that, but refused to be called the Son of *Pharaoh's* Daughter? Why did so many Patriarchs, Prophets, Saints, and Holy Men and Women, leave their antient Houses, Riches, and lay down their Treasures at the Apostles feet, and wander up and down in Wildernesses, and in Mountains, and hide them- Heb. 11. 12.

themselves in Dens and Caves of the earth? Surely for this cause, they had respect unto the recompence of reward, and that was *Regnum Dei*, the Kingdome of God, this Heavenly mansion; where they desired to be, and were assured they should see the goodness of the Lord in the Land of the living, which hath a Crown that never fadeth, and Salvation that never endeth: an Inheritance immortal, and the Habitation perpetual.

*Jerusalem*, where God would be Worshipped, and in which King *Solomon* built the Temple, seated in that place which we now call the Holy Land, was in times past so famous, that all Nations had recourse thither: both because of God's Worship, and Service therein, and his manifold gracious Blessings powred thereon; and therefore is the Kingdome of Heaven compared to this, and called the new *Jerusalem*.

Likewise also *Canaan*, that plentifull Land, which flowed with Milk and Honey, which was the Land that was promised to the people of *Israel*, is compared to this Heavenly habitation. But, as many Dyed short of it, and never entred into the Land of *Canaan*, some for Murmuring, some for Whoredome, some

ſome for Idolatry, ſome for one offence, ſome for another; ſo, although we hear of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryal, many are debarred from thence, and few are made the Citizens of Heaven; therefore if we expect to come to this place of happineſs, we muſt firſt be reconciled to God by true repentance; therefore we muſt come with Jeſus Chriſt in our hearts by faith, and plead his merits, death, and paſſion, and ſo enter into this Joy. Thus much for the place; now for the commodities.

*The Heavenly joyes of the Soul.*

THe Commodities which belong to this Heavenly *Ieruſalem*, are, firſt concerning the Soul, being the principal part of man. Secondarily, as touching the Body: for the Body being joyned unto the Soul, ſhall be partaker of this ineſtimable and everlaſting Happineſs; that both in Body and Soul the whole man may receive his full perfection, as he was at firſt Created perfect. And whereas it is the chiefeſt delight of a godly mind to ſerve God, eſpecially in the Church, and in the Congregation,

gation in this Celestial *Ierusalem*, there shall be no Temple, no Church; *And I saw no Temple therein.* How then? why the presence of God himself shall be unto them instead of a Temple and Church, *For the Lord God Almighty, and the Lamb, are the Temple of it.* And therefore, why should men be so loath to go into this Joy, which is so unspeakable? and as St. *Ambrose* saith, where we shall have in that Celestial Mansion, no joy by measure, as in a glass or cup; no, but a River of joy and comfort, as it were, overcome with joy: and this joy is, as it were, the wings of the Soul, to carry it away through this valley of misery and adversity: For as long as the Soul is in the Body, it is but as in a Prison, like a Bird in a Cage, having not her usual liberty.

Thus in the presence of God shall be all happiness, and at his right hand there are pleasures for evermore. And it is said, the 24 Elders fell down before him that sat on the Throne, and Worshipped him that liveth for evermore, and cast their Crowns before the Throne: so shall the Saints in Heaven continually sing forth God's praises, *Revel.* 4 10. and 14. *The hundred forty and four thousand, which had the Name of God in their fore-heads, do sing a new*

Song

*Song before the Throne, and no man could learn that Song, but the hundred forty and four thousand, which were redeemed from the Earth.* Revel. 7. *And there were that were cloathed in long white Garments, having Palms in their hands, which cried with a loud Voice, saying, Salvation be ascribed to him that sitteth upon the Seat of our God. And all the Angels stood in the compass of the seat, which fell before the seat on their faces, and worshipped God, saying, Amen, Blessing, and glory, and wisdome, and thanks, and honour, and power, and might, be unto our God for evermore.* Now shall the mind, heart, thought, and imagination of those that are thus Blessed, be filled with abundance of all spiritual comfort. For now we see, as Saint *Paul* saith, as it were in a glass; but then shall we see face to face, Rev. 22.4. Then shall all terrour and darkness of ignorance be utterly taken away: then shall we not desire, as now we do in this Life, to see God, as the Prophet *David* speaketh. *My soul thirsteth after thee: Like as the hart desireth the Water-brooks, so longeth my soul after thee, O God, yea, even for the Living God: When shall I come to appear before the presence of God?* At that time shall our desires be fully satisfied: and that which was denied the Prophet

Prophet *Moses*, to see the glory of God in this life, *Exod.* 33. 20. shall then be granted to every one that there shall be placed.

The grief of Mind, and sorrow of Heart, shall then be utterly removed: no Weeping, no Mourning, no Lamentation to be heard throughout that holy Mountain. *Behold*, saith the Prophet *Isay*, in the person of God, chap. 61. 13. *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, and the voice of Weeping shall be no more heard, nor the voyce of Crying*, Revel. 21. 4. *For God shall wipe away all tears from their eyes, and there shall be no sorrow, nor any more pain; for the first things are past*: That is, those things which we suffered in this Life, shall not molest us any more. Then shall sorrow never be felt, complaint shall never be heard, matter of sadness shall never be seen, neither shall evil success at any time be feared. No cause of fear, no cause of grief, for that they shall possess thee, O Lord, which art the perfection of their Felicity. In him shall we find all Knowledge, all Wisdome, all Beauty, all Riches, all Nobility, all Goodness, all Delight, and whatsoever besides, either deserveth love and admiration, or worketh pleasure and con-

contentation. All the powers of the Mind shall be filled with the sight, presence, and fruition of God, all the senses of the Body shall be satisfied. God shall be the Universal felicity of all his Saints, containing in himself all particular felicities, without end, number, or measure.

He shall be a Glass to our eyes, Musick to our ears, Honey to our mouths, most sweet and pleasant Balm to our smell: He shall be Light to our understanding, Contentation to our will, Continuation of Eternity to our memory. In him shall we enjoy all the varieties of things that delight us here, and all the pleasures and joyes that content us now. Finally, the Soul shall be restored unto the Image of God in a full measure, as it was first Created, and be throughly Beautified and Adorned with all Righteousness and Holiness, all Heavenly and Spiritual graces. The consideration whereof must needs be a great comfort unto the Children of God, and cause them the more cheerfully to undergo the troubles of this Life.

### *The Heavenly joyes of the Body.*

THe Commodities and Priviledges of the Body, also thus united to the Soul,

Soul, shall be many: And first to begin with that which I find set down in the Text, *And the City hath no need of the Sun, or the Moon to shine in it*; that is, *there shall be seen no earthly wants*: For what a great temporal blessing is the heat of the Sun, most comfortable to Man and Beast, which bringeth forth the fruits of the earth for man's food, and without which all things seem to be sad and lowring? But then shall we not need this benefit, for the presence of God shall be more comfortable, and the Glory of God shall supply the want of the Sun and Moon.

All things then shall be ministred unto us abundantly, that we shall not so much as once think of any want; whether it be food or cloathing, or any comfort of this Life whatsoever, as the Prophet *Esay* doth worthily express it, chap. 49. 10. *They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the Sun. For he that hath compassion on them shall lead them, even to the Springs of waters.* Here the Body hath need of rest, but there shall be no night, neither shall there be any need of rest; here, for fear of thieves and enemies, our houses and the gates of our Cities are

are ſhut, but there the gates ſhall not be ſhut, but alwaies open; becauſe there ſhall be no fear of enemies, no fear of future hurts and dangers. They that are oppreſſed here, had need of defence, of help, and comfort, which hardly is to be had in this World. *Eccleſ.* 5. 8. 10. *But there ſhall violence no more be heard of.* Eſay 6. 8. *There ſhall every ones cauſe be heard, and every wrong ſhall be righted. For there ſhall be no curſe:* For not only the curſe of ſin ſhall be cut off, but all occaſions of ſin ſhall be far removed from us, and we ſhall be throughly reconciled unto GOD, and we ſhall enjoy perfect peace: As no grief of mind, ſo no diſeaſe of body ſhall moleſt us, neither ſhall there be any uſe of Phyſick. All infirmities ſhall be turned into perfections: and all deformities ſhall have an end. That which is now the mighty Conqueror of mankind, that is *Death*, then ſhall be trodden under foot: *For death ſhall be ſwallowed up into Victory*, that with comfort we may ſay, *O Death, where is thy ſting? O Grave, where is thy victory?* 1 *Cor.* 15. And that which our firſt Parents could not taſte of, nor ſo much as touch it, that is, *of the Tree of Life:* (for though they taſted of the Tree of Knowledge of good and 1 Cor. 15.

evil, yet they were soon cast out of Paradise, lest they should put forth their hands and take of the Tree of Life also and eat, and live for ever, *Gen.* 3. 22. In this *Jerusalem*, even in the midst of the street of it, shall be the Tree of Life, and a common passage unto it, *Revel.* 22. 2. *For this corruption shall put on incorruption, and this mortal shall put on immortality.* Thus shall there be Mirth without sadness, Health without sickness, Strength without weakness, Life without labour, Light without darkness, Felicity without abatement, all Goodness without any evil; where Youth flourisheth that never waxeth old, Life that knoweth no end, Beauty that never fadeth, Love that never cooleth, Health that never diminisheth, Joy that never ceaseth: there shall be Pleasure without pain, and all Happiness without any change, and Life without the reach and gun-shot of Death: for there shall be Life everlasting. Now the Nature of man grieves for the loss of his Body, and delights of the World, which Faith alone doth ease, that promiseth an undoubted restitution of the Body, under a better condition, and assures him of an everlasting Life, in which shall be everlasting Blessedness. Then (as I formerly said) shall

the Body be free from all corruption and mortality, and all other casuality, or other malady, or any pain or grief, men shall then be like Angels, free from want, and full of all felicity: They shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living Fountain of Waters. *And God shall wipe away all tears from their eyes. I saw no Temple therein*, that was made with hands, saith Saint *John*, *For the Lord God Almighty, and the Lamb are the Temple of it: And the City of this our God hath no need of the Sun, or of the Moon to shine in it, for the glory of God did enlighten it, and the Lamb is the light thereof.* And there shall be no more curse: but the Throne of God, and of the Lamb, shall be in it, and his servants shall serve him, they shall see his face, and his name shall be in their fore-heads. Oh the joy! Oh the sweet harmony, and melody! Oh the heavenly Musick, which is sung by the Quire of Angels in the Church-Triumphant, would ravish a soul on earth, if he heard it! We know that here on earth we have Musick that doth delight the

Rev. 7. 16.

Rev. 21 4

ear of man very much, but the Musick which is above, no ear hath heard. Saint *Basil* saith, It is more sweet than Devotion; nay, more sweet than Contemplation: and far sweeter than all things in this World can be.

Let us therefore be Converted to God with all our hearts, and say, *Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men.* And let us with joy exalt our selves, *Even as the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God.*

Psal. 31. 19.

Psal. 41. 1.

There is nothing so bitter or sharp in this life, but will be sweetned in Contemplation of the joyes of Heaven, and of eternal Life: for in Heaven there is neither Death, nor Mourning, nor Wearinesse, nor Weakness, nor Famine, nor Thirst, nor Corruption, nor Want, nor Sadness at all; so as we may rather be able to say, what is not there, than what is there: as it is written, *The eye hath not seen, nor ear heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and fear him.* Therefore let no man that hath lived up-

2 Cor. 9 2.

uprightly fear to dye, or doubt of the joyes of Heaven; for as we were all born, so we must all dye: And shall any man think to get that by favour, which God only hath himself by nature, Immortality? no, we must change this Life, and for this mortal Habit put on an immortal Habit which never fadeth.

The godly in this life are as Warriours, then they shall come to their own possession; now they are in the skirmish, then shall they be Crowned Conquerors; now they are in the Tempestuous Sea, then shall they be in the quiet Haven; now in the heat of the Day, then shall they be in the rest of the Evening: Now in place they are absent from Christ, though in affection they are present with him, then shall they follow him whithersoever he goeth; now they suffer trouble, though their life be hid with Christ in God, but when Christ shall appear, they shall also appear with him in glory, *Col.* 3. 3. *And then also, they shall receive an incorruptible Crown of Glory*: According to that warrant which was pronounced by a Voice from Heaven, *Rev.* 4. 13, 14. *Write, blessed are the Dead which hereafter dye in the Lord: Even so saith the Spirit; for they rest from their Labours,*

*and their works follow them*: And what joy will thy Soul receive at that day, when we shall be presented before so honourable and infinite a multitude, before the Seat and Majesty of the holy and blessed Trinity, with Recital and Declaration of all thy good Works and Travels suffered for the love and service of God, when there shall be laid down in that honourable Consistory, all thy Virtuous deeds, all the Labours thou hast taken in thy Calling, all thy Alms, all thy Prayers, all thy Fasting, Innocency of Life, all thy Patience in Injuries, all thy Constancy in Adversities: and for their further comfort, and in a manner, wonderfull astonishment, As the wicked shall be vexed with horrible fear, when they shall see the righteous stand in great boldness, and they shall curse their foolishness, and madness, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God, *Wisd.* 5. *So shall the Righteous in their place go forth, and look upon the Carkasses of the men that have transgressed God's will and holy Law*, Esay 66. verse 24. And looking back upon the dangers which they have passed, and wherein other men are yet in

in hazard, their joy shall be so much the more encreased: for they shall evidently see, how infinite times they were ready to perish in this their mortal Life, if God had not held his special hand over them. They shall see and behold the dangers, wherein other men are plunged, and the death and damnation whereunto many of their friends and acquaintance have faln; the eternal pains of Hell is incurred by many that used to laugh, and to be merry with them in the World; *Wherefore they shall shine as Stars which have converted many unto God*, Dan. 12. As contrariwise, they that by their evil example, and manifold offences, have been the cause of the downfall of many, shall suffer intolerable grief.

In earth no joy, pleasure, or comfort so surpassing so strange, and so wonderfull, but will breed a satiety; and we shall after a while wax weary thereof, either desiring a greater, or else longing after variety; for man's nature is given to nothing so much, as to newness and novelty: But behold, the joyes of this new *Ierusalem*, shall be so diverse, so strange, and so incredible, that we shall never be satisfied therewith. We see in *Revel.* 21. *The Tree of Life bears twelve manner of fruits, and*

*gave fruit every moneth: Twelve manner of fruits*, there is the diversity of their joy; *giving fruit every moneth*, there is the continual change: still pleasing thy mind with Variety, and ravishing thy senses with infinite Delight.

And this may make us more eager after those joyes, because we shall not be long without them. For the time of this Life is but short, and the time of this thy tryal in this World, is but in a manner a moment. If our time here should be [illegible]nd years, what is it to one day which hath no night; which, be it that it hath a Sun-rising, yet it shall never have a Sun-setting: an entrance and beginning there is unto those joyes, but the terms and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are endless, so are the joyes of Heaven beyond all time; as they are remedilesse, (for out of Hell there is no redemption) so are these joyes without all change or alteration; as they are comfortless, so these exceed in all manner of comforts; all without end, without number, without measure.

Thus have I shewed you the joyes of the Kingdome of Heaven, and yet have I not shewed them; for neither can I utter them, nor yet can you conceive

ceive them, but we may gueſs at them: But that which I have already ſpoken is ſufficient, though not for the worthineſs of the cauſe, or for the ſatisfying of our infinite deſires, yet for edifying, comfort, and inſtruction. And if I ſhould lead you along with my own devices and imaginations, it were but a matter to delude you. Again, be not deſirous to know more than is fit and convenient [illegible] when we have ſpoken all, or [illegible]edſt in the VVorld expreſſed al[illegible]uſt come ſhort of this mark, [illegible] the truth of thoſe joyes. For if no Eye hath ever ſeen them, or Heart of man can conceive them, how is it poſſible, I ſay, for me to declare them? But that which we do know, let us gather to our good, and to our neceſſary inſtruction; leaving off to ſearch where God will give no underſtanding. Hidden they are, and unknown, that we might the more earneſtly deſire them, for known things grow out of love.

The conſideration of theſe joyes already recited, may be ſufficient to eſtabliſh us, and to confirm us, that there be not in any of us an unfaithfull heart, to depart away from the Living God. And who would deprive

himself of those joyes, if they were no other, but such as even our own minds might imagine, or our own hearts conceive? In this case, let us be content there to make a stop, where God's Word hath set a full point. And blessed be God, who, to encourage us in a way of godliness, hath granted us thus to behold these incredible joyes, though it be but in a sh[illegible]ow, and as it were under a veil.

Howbei[illegible]w you all these joyes, and not a[illegible] seemeth altogether without [illegible] without life. The profitable in[illegible]ctions therefore, that here-hence may arise, are more than I can utter; yet give me leave to recite some: and think not hardly, though I stay you a little longer. For to hear the discourse of those things which pertain to the Kingdome of Heaven, I my self, which have searched more than any of you, should in this respect forsake my Dyet, and forget to hear how the Clock goes, or the Day passes. Suppose we are now busie in the Field at harvest, unmindfull to come even to our own houses: and surely this is a far better harvest, and a better grain and commodity than we can gather in. When it pleased God, I should devise this for your good, it was with comfort,

fort, and therefore I doubt not, but that you that hear it, hear it also with comfort.

The first instruction for our use, may be this, To learn to grow out of love with this present World, and with the transitory pleasures and profits of the same; that so we may prepare our journey to our long home, and to our wished home; and to those houses and Heavenly habitations, whose Leases shall never be expired, our heavenly *Canaan*, and to this most beautifull *Ierusalem*. How the most part, we are so doted and bewitched with the glistering joyes of this present fading World, that no exhortation or perswasion shall lightly prevail to with-draw our minds from thence; Which thing may lively be set forth to your view, by reciting of a Parable of the custom of a certain Commonwealth, People, and Nation, which were wont to chuse their King from amongst the poorest sort of people, to advance him to great honour, wealth, and pleasures for a time. But after a while, when they were weary of him, their fashion was to rise against him, and to dispoil him of all his felicity, yea, the very cloaths off his back, and so to Banish him naked into an Island of

How to grow out of love with this World.

of a far Country, where bringing nothing with him, he should live in great misery, and be put to great slavery for ever. Which practice, one King at a certain time considering by good advice, (for all other, though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it) took resolute order with himself how to prevent this misery, which was by this means; he saved every day great [illegible] money from his superfluities [illegible] expences, and so secretly ma[illegible]before-hand a great Treasure into that Island, whereunto he was in danger daily to be sent. And when the time came, that indeed they deposed him from his Kingdome, and turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his Treasure lay, and was received there with great Triumph, and placed presently in greater Glory than he was before.

*Simile.* This City or Common-wealth, is this present World, which advanceth to Authority poor men, that is, such as come naked into this Life; and upon the sudden, when they look least for it, it doth pull them down again, and turneth them naked into their Graves,

Graves, and so sendeth them into another World; where bringing no Treasure with them, they are like to find little Favour, but rather Eternal misery. The wise King that prevents this Calamity, is every one which in this Life, according to the Counsel of Christ, doth seek to lay up Treasure in Heaven, against the day of their Death, when they must be Banished hence naked, as all the Princes of that City were. At which time, if their good deeds follow them, as God pro[illegible] then shall they be happy men, a[illegible]d in much more glory, than ever this World was able to give them. But if they come without Oyl in their Lamps, then is there nothing for them to expect but this, *I know you not.*

The sum of money, is not so much our goods deeds, as the forgiveness of our manifold offences, the amendment of our sinfull lives, the Godly and Religious care of the Life to come. That which we are so greatly in love withall, the Apostle gives us counsel to the quite contrary, *Love not the World, neither the things that are in the World,* 1 *John* 2. he addeth the reason, because the World passeth away. But he that fulfilleth the VVill of God, abideth for ever. Heaven is not in this Life, and

and we must look to be Weaned from this World, if we ever look to be in Heaven.

The joyes of Heaven, and the desires of the World are quite contrary, for they are too heavy a burthen, and do hinder us from mounting up so high. And herein, for the most part we may be resembled unto the Grashopper, which is born and bred, liveth and dyeth, in the same ground.

The Gra[illegible]r hath Wings, and hoppeth u[illegible] but presently falleth down aga[illegible] many of us have often good motions unto Godliness, and the Life to come, and again all is gone in a moment, and we return to our old affections to this world, as though all our Portion were only in this Life.

Those Fouls that feed grosly, never flye high: and they which feed their hearts with things below, cannot have their affections in Heaven; The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove this heavy, lumpish, and groveling desires of this World. The careless, earthly, and worldly mind hath no sight nor sense, nor feeling of these joyes. But as the Ox is fatted in the pasture, and the Bird singeth sweetly,

ly, and feedeth without fear, and suddenly, the one is driven to the slaughter, and the other is taken in the snare; so they that are given to the World, are lulled asleep in security, untill the time that Death striketh with his dart, and endless destruction over-whelm them. But where is that Man or Woman which can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is best of all?* Phil. 1. *For they that say such things, declare plainly, that they seek a Country,* Heb. [illegible] *Desiring a better Country than is found in this World*; that is, *a heavenly Country, and for them hath God prepared a City,* Heb. 13. 14. *For here we have no continuing City, no continuing Habitation.* Let us therefore seek a better habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joyes teacheth us patience in afflictions, troubles, and distresses. And if we determine to aim at this heavenly place, we must forsake this earthly Tabernacle, and while we live here on Earth, we must pass through affliction, and be carried into Heaven by a fiery Chariot, that our earthly minds might be purged out; that is, the black line

liae of our sins, which must be purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for he cryed out, My God, my God, why hast thou forsaken me? We must go first to Mount *Calvary*, before we can come to Mount *Olivet*; that is, from a Cross to a Crown, from Earth to Heaven: Our Graves are but so many folds, which Death brings us into; and keeps our Bodies [illegible] Morning Sun of our Resurrecti[illegible] appear, which is the day of [illegible]eneral Resurrection; for Death is but a door of entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this Life is here, yet there shall all troubles, griefs, and wrongs, be abundantly recompensed. And the Apostle speaketh truly, *Rom.* 8. 18. *The afflictions of this present time, are not worthy of the Glory which shall be shewed unto us.* In the 126. Psalm, *They that sow in tears,* saith the Psalmist, *shall reap in joy. And he that now goeth on his way weeping, and beareth forth good seed, shall doubtless come, and bring his sheaves with him. Woe be to you,* saith Christ, *that now laugh, for you shall wail and weep, Luke* 6. 35. And therefore happy shall they be

be in another World, who have in good causes suffered Wrongs, committing themselves unto God.

This time of heavenly joyes is compared unto Harvest, and what care doth every one take to provide good and choise Seed, that their Harvest may fall out accordingly? Thy seed is thy Thoughts, thy Words, thy Deeds, and Conversation. Therefore let me exhort you, as the Apostle doth, *Gal.* 6. 7. *Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of his Flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap Life everlasting*: Look how we sow, so shall we reap: such as our seed is, such also shall be our harvest. The date of this our Life is but short, but the remembrance of a Life well led, shall be comfortable for ever, and this shall for ever and ever be an endless Harvest, still gathering, still increasing, never diminishing.

Heavenly joyes compared to a Harvest.

The last thing in the aforesaid 21. *chap. of the Revel.* is, *that there shall enter into this heavenly* Jerusalem *no unclean thing.* And as the Prophecy of *Zach.* 14. 21. *In that day there shall be no more the* Canaanites *in the House of the Lord of Hosts.*

The

The *Canaanites* were a lewd people, and for the same were driven out of the Land; and, if they were not worthy to dwell on Earth, much less shall they be worthy to be received in Heaven. *Dearly beloved*, saith the Apostle Saint *Peter*, 1 *Epistle* 2. 11. *Abstain from fleshly lusts*, bridle them, keep them under, *for they War against the soul.* Colos. 3. 1. If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth, and mortifie your immoderate affections and evil concupiscence. Remember this peremptory word, *No unclean thing shall enter in there.* Mat. 5. 8. *Blessed are the pure in heart, for they shall see God.* Heb. 12. 14. *Follow holiness, without which no man can see God.*

And God grant us this Wedding garment of holiness, that we may go in with the Bridegroom: for we know what befell to him that wanted it, *Mat.* 22. 14. *Let us work out our own Salvation with fear and trembling*; being desirous to receive a Kingdome which cannot be shaken: let us pray for Grace, whereby we may serve God, that we may please him with reverence and godly fear. And seeing we have precious

cious promiſes, 2 *Cor.* 7. 1. 2 *Pet.* 1. 4. and that more ſure than the Heaven and the Earth, *Heb.* 6. 13, 18. let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, and grow up into ful holineſs in the fear of God. *For as they that thus do his Will, ſhall enter in through the gates into the City, and their right ſhall be to the Tree of Life, ſo without ſhall be Dogs, and all unclean perſons, Rev.* 22. 14. Let not my laſt Exhortation be forgotten among you, *Enter in at the ſtraight gate*: For it is the wide gate, and broad way that leadeth to Deſtruction, and many there be which go in thereat: Becauſe the gate is ſtraight, and the way is narrow that leadeth to Life, and few there be that find it.

To add unto theſe, One of the greateſt joyes among all, is God's mercy; whereof we have a ſweet taſte in this Life: For were it not for that, none at all ſhould enter into that place where thoſe joyes are to be found. For our firſt Parents, by God's juſt anger, according to their due deſert, were caſt out of Paradiſe, and an Angel ſet with a Sword drawn to keep the way, that no fleſh ſhould return thither; ſo the only gate to lead us in again, is God's mercy; Whereof as the godly

godly and most righteous that are, stand in great need; so let none of us all ever abuse God's mercy, lest we miss of the same. This mercy is called the rich mercy of God; for no treasure is comparable unto it: and as it passeth all understanding, so cannot the deepest reach of man conceive any part of the depth or heighth thereof; the compass, the largeness, the wideness, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of man can speak it, let Angels bring the message, as we read, *Luke* 2. 14. *Glory be to God in the high Heavens, and peace on Earth, and toward men good-will.* The Lord of his goodness direct our steps to his Throne of mercy: and clothe us with this garment of mercy; and the Lord this day set his print and seal upon you.

Last of all, for a conclusion, and for admonition in brief, I will shew you the right way of Dying well, and the comfort of it, which in the end brings all this joy and happiness. First, by the Virtue of Christ's death, death ceaseth to be any more a terrour or plague, but is made a blessing, and a passage between this and Eternal Life. Christ is

he Key of our Graves, and hath opened
he Kingdome of Heaven to all belie-
vers. The day of Death is only terri-
ble; when it is joyned with the appre-
henſion of God's wrath, and we de-
fend us not with the ſhield of Faith.
When we dye, we ſhould rejoyce in
he Lord, for the Corruption of our na-
ure is quite aboliſhed, and our San-
tification is then accompliſhed. By
eath our preſent miſeries are removed,
nd the future are prevented. What
appineſs is it to ſee the Glory of God's
Majeſty face to face, to live and abide
ith God, and the holy and bleſſed
ngels for ever? And when we are
oyned to Chriſt by the bond of the
pirit in our Life-time, we ſhall eter-
ally remain with him in unutterable
elicity. Likewiſe being once certainly
ſſured in Conſcience of our being in
hriſt, let Death come when it will,
e yet remain in the Covenant, and
hall be re-united with him, and taken
p to everlaſting Life: And, whether
e wake or ſleep, or what ever we
o, let us alwaies bear in mind the
nd of our Life: and that we continually
ear the ſound of the Trumpet, Ariſe
e dead, and come to judgment; know-
ng, that the power of our Death lies in
ur ſins; and therefore we muſt uſe all

Admoni-
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good

good means, that our sins may be removed and pardoned. And therefore, to weaken the force of Death, the best way and course is to humble our selves, repent us of our sins, amend our lives, and to trust and rely upon the mercies of God, that we may comfortably say with St. *Paul*, I live not, but Christ lives in me, which we must find by the testimony of our sanctified Conscience, that Christ my Redeemer, by his Spirit, governs me after his holy Will. O how late is that hour for a man to begin to live well, when he must of necessity die, and depart out of this Life? Doth any man think that God will be content, that we shou'd lay our old and rotten bones upon his Altar, when we have lived all our youthfull time in our own delights? No sure: Or, do we think, that when we have spent all our time and study to get Wealth, and Honour, and then in our old Age, when we can do nothing else, begin to pray and serve God? This will be a great cause, when we examine our lives, how we have spent it, to fear Death. What was the reason that Christ loved his Disciple *Iohn* better than the rest? Because he came to him in his Youth, while he was young and lusty. Indeed God will not be our staff in

our

our age, if we do not serve him in our youth. *Solomon* the wisest King that ever lived, gives this instruction to all posterity: *Remember* (saith he) *thy Creator in the dayes of thy youth*: for our life is but a perpetual motion, even from the Cradle to the Sepulchre; nor doth our sleep hinder us in this our journey: we must still remember our end, and have an eye upon Death, for he hath an eye still upon us at all times. We must not come into the World as *Cato* did into the Theatre, only to go out of it again; nor we must not think that God put *Adam* in the Garden, to eat the fruit, and take his pleasure, and to spend his time in Idleness; no, he put him into it, to dress it, and look to it; for saith God, *Thou shalt get thy Living with the sweat of thy Brows*: nor is this World made for man, as the Sea was for the Leviathan, to take his pleasure and pastime in; no, we must labour to run in God's Laws and Commandements, which will bring rest to our Souls. He can never shoot well, that hath not his eye still upon the mark or white; so no more can a man live well, that hath not his mind upon the day of his Death. It is a comfort of all comforts, especially to a godly man, to have

hope

hope and faith to believe he shall rise again from the Grave; for then these eyes shall see those friends again which death and sin hath separated; nor must we think that we shall arise Voluntarily, but the sound of the Trumpet shall be the Voice, which is meant the Voice of Christ by his Ministers, the Angels; for he shall only speak the Word, as a Judge doth on earth appoint a Summons. All must appear: for at this day of Jubilee there shall be no more new Moons, as the Trumpets were used to be blown, as the Prophet *David* speaks in the 61. *Psalm*: no, but we shall have a new Earth, and a new Heaven, where dwelleth all Righteousness, 2 *Pet.* 3. 3. when this Trumpet shall blow, it shall be both loud and shril, no ear whatsoever but shall hear this sound; the Dampness of the Earth shall not hinder it, nor the Depth of the Grave shall excuse us; no place though never so remote shall hinder this sound; for it shall be universal, and in every Corner of the Earth shall this Trumpet be heard; for we must remember, that our Bodies when they are in the Earth, is but like a sowing of Seed, for we shall rise again. The Lord calls to man by his Prophet *Esay*, saying, *Earth, Earth, Earth,*

*Earth, hear the Word of the Lord*; to put him in mind, that he is but Earth: for at the first, Earth we were, and still we are Earth, and Earth we shall be again, when God but speaks the word: First, an ordinary change by Death we must have: Secondly, an extraordinary change at this Day by the Power of God, for the Earth and the Heavens shall be changed by fire. Death is but a change, our Bodies must all be changed; for the Text saith, *We shall all be changed*. *Paul* meant himself too: we shall be changed, saith he, this substance of ours shall be altered at the last day; though not with that formality as ours are, to Die, and then to be put in a Coffin, and then into a Grave, nor with such degrees; but we shall be suddenly changed, even in the twinkling of an eye; for Death is but the first step to Earth, and then to Glory. We shall have likewise a two-fold Resurrection, first of our Bodies from the grave, and secondly of our Souls from sin. *Abraham*, he confessed, and said, O Lord, give me but leave to speak this once, who am but dust and ashes. First then, seeing we are but as the Dust of the earth, the Earth must then obey when God calls, and render up her Dead. So likewise the fire obeyed God's command, not

to hurt the three Children, which were put in the fiery Furnace, and yet to have power to burn and destroy those that put them into it: So likewise the Sea obeyed God's command, and was as a Wall to the Children of *Israel*, and gave them then a miraculous and dry passage. So the Earth and the Sea must obey God's voice at the last day, and yield and give up her Dead: *the Earth shall give up her Dead.* And yet the earth devoured some, as it did at God's command, when *Corah*, *Dathan*, and his Company were swallowed up quick: so at the last day of Account, GOD shall only say the VVord, and all his Creatures must obey it; for the dew of Heaven is as the dew of Herbs: And as the dew of Heaven waters the Flowers in a Garden, and the Sun causes them to come forth, so will the dew of the Lord's Word raise up again at the last day: We know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly, and unexpectedly at the day of our Resurrection, even in the twinkling of an eye, even then in a moment; for the Trumpet shall but sound, and all shall arise. It is a divine work, and it is past our understanding: therefore let us rather admire God's infinite goodness, than to be too

nice

nice and curious to search into them. Then shall this corruptible part of ours put on incorruption, our natural bodies shall be made glorious bodies, though we have lain a long time in the Grave, and bosome of the Earth, mouldring and consuming away.

We all know, that every night is the daies funeral. And what is the morning, but the daies resurrection again? or like the setting of the Sun at evening, which the next morning shall arise again? And we all know that when we set or put a Root into the ground, that it must lye all the Winter, and is, as we think, Dead: but in the Spring-time, (by our hope) we shall see it revive and shew it self by virtue of the Sun: just so, will it be with us at the day of our Resurrection; for it is a most certain Argument, that he that can do the greater work, can also do the lesser; for God, who did make the World, and also man at first of nothing, can at the day of our Resurrection make us perfect Bodies again of something. Therefore, O Lord, I beseech thee, prepare me for the day of my Death, that whether it shall be by the Messengers of Death, or by the Trumpet of thy Judgements, that at the last day, when I shall rise again, I

may behold thy glorious Majesty, with all the Royal Army of holy Martyrs, and blessed Angels; that I may not be found with a distracted and guilty Conscience; nor, with the Reprobates, call to the Hills to cover me, nor unto the Rocks to fall upon me; but that I may taste of thy endless mercy, and so be received into thy Heavenly Mansion. Therefore, my Beloved, seeing we look for such things, let us be diligent, that we may be found of God, pure, spotless, and blameless: for seeing then that all these things shall come to pass, and be dissolved, what manner of persons ought we to be, in all Holiness and Conversation of Life? Therefore, let us labour while we live here on Earth, that we may be found white as the Snow in *Salmon*, and cloathed with the Robes of Christ's Righteousness. Alas, what are we at the best, (as I have said) but Dust, Earth, and Ashes, a Coffin of Coffins, yea, a Coffin for the VVorms? A little blast of sickness carries us away in our Youth; and if we hold out a little longer, we consume and moulder away with old Age. We, at the best, are but like a painted VVall: One VVinters storm quite defaces the beauty of it; so one blast of Death carries us

1 Cor. 15.

quite

quite away to the Grave, and to the Earth again; therefore saith the Prophet, *The dust shall return to the Earth as it was, and the Spirit shall return unto God that gave it at the first, Eccles.* 12. 7. And let all men remember this, that we shall be found, and rise again, and stand upon the Earth: And then God will find a sinner at that day (if he die without Repentance) as if the sinner had but just committed the act of sin at the same time. *Paul* will be found, although not Preaching, as he did on Earth, yet in the condition he died; and we with the same sins, or with the same righteousness, as we live or die in; for our Consciences will then accuse us, our Memories witness against us, and our Reasons will be our Judges at this day; we shall have no more to say for our selves, than the man in the Gospel, who came into the Dinner without a VVedding Garment on; but mark I pray you, being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say; his own Conscience accused him, and so he was bound hand and foot, and cast into everlasting fire. And if we would have this Wedding Garment found upon us, we must first while Mat. 22. 11.

we live here on earth, labour to get grace in our hearts, and faith in our souls, we must wholly leave and forsake this sin of Covetousness; the Prodigal must forsake his sins of wantonness: we must do it presently, as *Zacheus* did, who came down hastily, and received Christ joyfully, and gave satisfaction to those men he offended really; we must not defer the time, or take advice whether it were time yet so to do: no, we must with *Zacheus* make our own Will, and be our own Executors: and make Christ our Over-seer; *Behold, Lord, half of my Goods I give to the poor: and if I have done wrong to any, I will restore him four-fold.* God doth not regard the extension, but the intention: nor our tongue only, but the heart: we must not slubber over our Confession; we must not put away some sins only, and retain other some: no, we must put the Sword to the throat of sins, and cut them off; and like *Phineas*, peirce *Zimri* and *Cosbi* through and through: we must not (if we mean to appear before God blameless and spotless) leave some beloved sin in our bosome; no, not the sin of our bosome unrepented of: no not our beloved *Dalila*'s sins; and like *Naaman* say, The Lord be mercifull unto

*Simile.*

2 King. 5. 18.

unto me for this sin, I did not think on it, I had forgot it: but pray with *David*, *Cleanse my soul, even from my secret sins*: Sins, whether I have done them to please my self, or to please others: yea, our whispering sins; such sins as we have striven so long to hide from God and man, that now we have forgotten them our selves. O saith *David*, *forgive me the sins of my Youth*; my sins of Negligence, and my sins of Ignorance; there is no sin so small or little, but is able to cast us into Hell for ever; there is no sin, which if it be unrepented of, but we shall one day render an account of to God Almighty; else how should God's Justice be manifested, if man's offences be not punished? For the manifestation of God's Glory, will be such at this day, that we shall confess that his Justice is but justly and rightly fallen upon us; so it shall be with a Wicked man at his Resurrection, he shall not have a word to answer for himself, no, not a word at all to plead for himself. Oh! what would *Dives* have given that he might have but sent to his five Brethren to have warned them of the place of torment which he was in? No, saith *Abraham*, it cannot be; If they will not hear, and believe *Moses* and the Prophets,

Psal. 19. 12.

Psal. 25.

they will not believe, though one arise from the Dead. A day there is for man, and a day there is for God: and as there is a day for man's account to be made up in; so there is a day for God's eternity to be shewn. God's account is true, those live long that live well, the Text saith, as you may read, *Esay* 65. 10. *A Child shall die an hundred years old, and the Old man shall not live half his daies*: The meaning is, the greatest Child is the honourable Old man: for where a Young man doth observe God's Commandements, doth not he believe more than the Old man, that hath spent his whole time in Vanity, and in Wantonness? He that can give an account of his time, and the life of his experience; as how often he hath Prayed, and how he hath shed many tears of Contrition for his sins, and hath heard many Sermons, and made use of them, and did receive the holy Sacrament, his daies shall be long in the Land: The young man in this case is the old man, because he is the first Born by Regeneration, and Reformation, Old age is extracted from Youth; a young *Samuel* shall be called before an old *Eli*. We shall meet and see the old antient Patriarchs, as I have said, *Moses, Aaron, Abraham, Isaac, Iacob*, the

the old Prophets, *Eliah*, *Ieremiah*, *Daniel*, *Hosea*, *Isaiah*, *Ioel*, *Amos*, we shall likewise behold the 24. Elders, the holy Apostles, *Matthew*, *Mark*, *Luke*, *Iames*, *Iohn*, *Paul*, *Peter*, and all the holy Martyrs, *Iohn the Baptist*, St. *Steven*, all those Infants which were slain by *Herod*, with their Olive branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and Earth are full of the Maiesty of thy Glory.*

Now, who be the twenty four Elders? It is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the 24. Elders; therefore let us cheer up our Spirits with old *Iacob*, and go up into the Land of *Goshen*, where we shall see our Brother *Ioseph*, which will prepare all things necessary for our occasions, and we shall then sit down with old *Abraham*, *Isaac* and *Iacob*, in the Kingdome of Heaven. Gen. 47. 6.

Therefore I pray you, do not put off the thought of this day of Death, as *Agrippa* did *Paul*, saying, *I will hear thee another time*: It was *Ierusalems* fault and sin, that they remembred not their end. Death comes swiftly, not on Foot, but on Horse-back, and on a pale Horse: Let us therefore remem- Act. 24. 6.

ber our Death, and leave sin, that sin may not leave us in the Grave; O let us consider our latter end, let us be as the wise Virgins, to have the Oyl of Faith in our Lamps, that we may enter with the sweet Bridegroom of our souls, to the Land of bliss and Eternal happiness. O that our minds were but answerable to God's mercies, for if we had as straight souls as we have bodies, then we should be perswaded to forsake this idle, sinfull, and wicked World, and count all as dross with St. *Paul*, and desire to know nothing more than Jesus Christ and him Crucified; then Sickness and Death may come as often as is possible, and we shall not be afraid of it. For indeed we cannot by nature be able to bear the pangs of Death well, untill we be schooled and instructed by sundry tryals and exercises in this Life. Our sincere Conversation, before Death approaches ought to appear; First, in the Examination of our hearts and waies. Secondly, in the confession of our sins and manifold transgressions, which we from day to day have committed, and all good orders have omitted; and then likewise, that God is just in his judgements. Thirdly, in begging and petitioning with unfeigned sighs and groans

groans of the Spirit, for pardon and reconciliation in Jesus Christ.

A dying man must not so much fix his mind on the pangs and torments of Death, as on that blessed estate of Eternal life enjoyed after Death, upon which he must fix the eye of his Faith by Jesus Christ.

We must look upon Death in the Glass of the Gospel, as it is a sound and a sweet sleep, and an entrance unto Heaven: not looking upon it as in the Glass of the Law, or as it is a curse and a pit-fall to Destruction; for Death of it self is nothing. It is our ill Consciences that makes us so affraid; It is the Coffin, the Sheet, the Tolling of the Bell, and the Weeping about us makes Death so horrible: Death can do us no harm; for it is but a passage to a better Life. I would have every Christian man and woman upon their sick Beds to look for Death, and take it patiently and willingly. My first reason is: because the Death of every Member of Christ is fore-seen and ordained by the special decree and providence of God; yea, the very circumstances thereof. Secondly, then God's promise, *Blessed are they that dye in the Lord; for they rest from their Labours, and their Works follow them.* Then thirdly, he

And comfort to all that dye well.

Rev. 14. 13.

he that dyeth in Christ, hath his Soul and Body really coupled to Christ according to the covenant of Grace. Then fourthly and lastly, God hath promised his special and blessed p esence to the sick and dying that are his, as we may read in *Esay* 43. where he declares himself thus, *When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee: When thou walkest through the Fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy one of* Israel *thy Saviour.*

Now to die in Faith, is, when a man in the time of his Death, with all his heart relies himself wholly on God's special love and mercy in his Son Jesus Christ: So did the prophet *David* when he was greatly distressed; he encouraged himself in the Lord his God, with a great deal of faith, saying, Remember the word unto thy Servant, upon which, thou hast promised and caused me to hope: *This is my comfort in my affliction, for thy word hath quickned me: My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* As *Moses* lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up: That is, when he

2 Sam. 30. 49.

Psal. 39 20.

Joh 3. 14.

feels

feels Death to draw upon him, and to sting him, he then must fix his eye of Faith on Christ exalted on the Cross, and also Crucified for our Eternal life.

The very sighs, sobs, and groans of a repentant and believing heart, are Prayers before God, as effectual, as if they were uttered by Vocal intercession: such as, *Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, thou wilt incline thine ear. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.* Call to mind the last words of a Dying man, mentioned in the Holy Scripture. *O Lord, I have waited for thy Salvation: Father, into thy hands I commend my Spirit; Lord Jesus, receive my Soul.*

Here is matter of great comfort; man's misery then shall have an end, then his joyes are approaching and at hand; yea, even while he is gasping in Death's pangs, then is he carried on a sudden by a Company of holy and blessed Angels, from Earth to Heaven: from his Cross to Paradise: from a World of woe, trouble, affliction, care, anxietie of mind, to a Kingdome of happiness, and Eternal bliss; for in Heaven there is no fear, no sorrow. Sathan's envy, nor the World's malice, shall not

once offer to assail our Bodies, or vex our Hearts; and though Sathan came to our first Parents, *Adam* and *Eve*, in Paradise, and there did tempt them, and deceive them, here he dare not come to tempt any: Oh how blessed is the change, when in every moment of misery, joy enters. Imagine you are a poor traveller in the Night time, and out of your way, wandring alone upon the Mountains, and far from any House or Company, destitute of Money, terrified with Thunder, stiff with Cold, weather-beaten with Rain and Wind, wearied with Labour, famished with Hunger, and almost brought to despair with the multitude of miseries: Mark I pray you, if this man upon a sudden, in the twinkling of an Eye, should be placed in a goodly, large, and rich Place, furnished with all kind of rich and clear Lights, warm Fire, sweet Odours, dainty Meat, soft Beds, pleasant Musick, fine Apparel, honourable Company, and all these prepared for him, to serve him, honour him, and to anoint and Crown him a King for ever; what would this poor man do? what would he say? Surely nothing, but rather in silence admire it: and weep for joy. Nay, far happier than all these are the joys in Heaven; and surely so is the

the state and condition of every penitent man, which can before he Dye make his peace with God; for then shall he be free from all earthly molestation, and from all those troubles which this World brings upon him: for while he lives here, he lives but in a vale of misery, and in a valley of tears, tost to and fro with every wind and storm; but he is happy, who can say with *Simeon, Lord, now lettest thou thy servant depart in peace*: and with *Thomas* can say, *My God, and my Lord*: then will our Saviour meet us, saying, *Come you blessed of my Father; receive the Crown, receive the Kingdome which was prepared for you from the beginning of the World*: and then no sooner art thou come into Paradise, this Heavenly mansion, this place of Everlasting joy and happiness, but instead of sorrow, we shall have joy, instead of trouble and affliction, we shall have peace and rest for our souls; and for our company we shall have Angels and Arch-angels to entertain us, and hug us and imbrace us with arms of love: our Saviour performing his promise in giving us a Kingdome; at which meeting the Angels shall sing, the blessed Saints shall rejoyce, all Harps warble, all Hands clap for joy; and our poor

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Souls raviſhed with delight: And if this be the caſe and ſtate of all penitent and true believers, who will not ſay, Haſten thy comming, O Lord, Come Lord Jeſus, come quickly?

O let us preſent unto our Souls the bleſſed and happy condition of the Life to come; and this will be effectual to ſtir us up to every good and holy duty, and to comfort and cheriſh us in all conditions and eſtates whatſoever, while we live in this ſinfull World, and amongſt this untoward Generation: What will a man care for croſſes, loſſes, and diſgraces in this World, that thinks of an heavenly Kingdome? what will a man care for ill uſage in his Pilgrimage of this earthly Tabernacle, when he knows he ſhall be a King at home? we are all (in this time of our abſence from God) but even ſtrangers and pilgrims upon earth; here in this Life, we muſt ſuffer indignities, reproaches, ſcoffs, nay, what not? yet all of theſe are for our good if we can endure with patience, and over-come theſe temptations with joy and alacrity, for in the end there is comfort, we ſhall have a better eſtate to come, yea, in the higheſt Heavens; and all this in the mean time is nothing, but a fitting and preparing of us to that heavenly Kingdome, which

which holy *David* desired to be but a Door-keeper of, rather than to dwell in the Tents of *Kedar*: let this be our hope and comfort, howsoever we fare here in this life, (that we have here but a little time to spend) and it will not be long ere we inherit the Kingdome of Glory: Alas, the afflictions of this life are not worthy of the Glory that shall be shewn us hereafter, *Romans*, chap. 8. vers. 18. And therefore good old *Ignatius*, in a burning Zeal durst say, *Come Fire, Gallows, Beasts, breaking of my Bones, quartering of my Members, crushing of my Body; all the torments of the Devil, let them come upon me, so I may enjoy this Treasure of Heaven.* So Saint *Paul*, *He counted all things but dross in comparison of Christ: I desire to be dissolved, and to be with Christ*, saith he: And well might he say it, that knew what a change would be one day; for never was cold shaddow so pleasant in hot Summer; never was easie Bed so delightfull after labour, as shall be this rest of Heaven to an afflicted Soul, comming thither out of this Valley of teares. Oh then! what service should we do? what pains should we suffer to attain this rest? were it to run through Fire and Water, were it (as Saint *Augustine* said)

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to suffer every day new torments; yea, the very torments of Hell, yet should we be content to abide it. And how much more, when we may buy it, and obtain it with tears, and with repentance, with a little sorrow and contrition for sin, which we have brought upon our own selves, by our disobedience and neglect.

Obedience, saith a Holy Father, is one of the first steps to Heaven; and to dye in Obedience, is to be willing and ready to go out of the World when God calls us, as in *Rom.* 14. 7, 8. it is thus said, *None of us liveth to himself, and no man dyeth to himself: for when we live, we live unto the Lord; and when we die, we die unto the Lord: Therefore, whether we live or die, we are the Lords.* Which words teach us, that in the very hour, and when the very pangs of Death are upon us, we should resign our selves to the will and pleasure of Almighty God, who first made us and gave us Life: And as *David* did, freely, and with confidence say, *Into thy hands I comm nd my Spirit; thou hast redeemed it, O Lord God of truth.*

Again, he that will surrender his Soul into the hands of God, the Creator of it, must be resolved that God can and will receive his Soul into Hea-

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ven, which none can do of himself, except th. Spirit of God doth certifie his Conscience, that he is Redeemed, Justified, and Sanctified in Jesus Christ, and shall be likewise Glorified. We must not fear Death at all; and my reasons are these: First, in all our care we have occasion to shew our obedience to God Almighty. Secondly, all future sin is prevented by Death, and Saint *Paul* saith, that the last that shall be destroyed is Death: that shews unto us that Death hath no more power over our Bodies, and that our Bodies and Souls shall be united together again, and shall receive our reward according to the deeds we have done in the flesh. Thirdly, our Bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sin: Fourthly, it gives a soul a free passage to the Cœlestial glory, where we shall have the Vision and Fruition of God the Father, who was our Creator; the Society of God the Son, who hath been our Redeemer, and Advocate; the Company of God the Holy Ghost, who hath Sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared; but, instead thereof, there is all Good without evil, Life that never endeth, Beauty that never fadeth, Love that never cooleth, Health that never impaireth, Joy that never ceaseth: Oh did we but think on this Glorious place afore-

aforehand, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it, untill we come to the possession of it; O how would these heavenly meditations ravish our souls, as if Heaven entred into us, before we entred into Heaven!

Thus I perswade my self, I have now won some; and whom I have won, the Lord in mercy keep: and so I discharge my self. For we are all by our own disposition, like unto tottering VValls still ready to fall. And therefore, I would I might say, as it was said to him that suffered with Christ, *This day shall ye be with me in Paradise.* And if this day your hearts be throughly Converted, surely this day you are in Paradise. It was no comfort to *Adam* and *Eve*, to remember they were in Paradise, seeing themselves now cast out. And if we be once placed in Paradise, then let us look to our standing that we fall not. For as we are mortal, so are we mutable, and nothing so familiar with us, as to change, *Deut.* 5. 29. Unconstant we are, God knows; the Lord make us stedfast. And the remembrance of these heaven'y joyes, which we have now heard, let that make us stedfast even to the end, and so let us pray, that the Lord in his infinite mercy would correct our present sinfulness, correct and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, advisedly search, truly know, and perfectly fulfill all things that may

please

pleaſe him, the ever-living Lord God; whereby we may walk uprightly in his wayes, and live truly in his Love, to our comfort and his glory; that in the end we may obtain that long looked for, and much deſired beautifull Diadem, wherewith he Crowneth all his Elect, and ſo Reign with him in his everlaſting Kingdome, the heavenly *Canaan*, the Land of promiſe, a Paradiſe of pleaſure, there to behold the delightfull Countenance of his moſt glorious Majeſty, and to be filled with the exceeding ſweetneſs of his moſt Bleſſed preſence, which is Life everlaſting: which no Heart can imagine, no Tongue can utter, nor the VVit of man expreſs the Happineſs thereof. Now I would intreat you to add this ſhort Prayer, to the effects of the words which you have already heard, that God Almighty may give us both hearts and time to pray for a pious diſſolution out of this Life, whenſoever it ſhall happen.

## A Prayer to the effect of the matter before mentioned.

O Most ſweet Lord Jeſus Chriſt! As the Hart brayeth for the water-ſtreams, ſo doth my Soul long and thirſt after thee, my God; O when ſhall I come to God my Saviour, to ſee him with theſe eyes, and appear in the preſence of my Bridegroom? When ſhall I be looſed from this priſon, wherein my ſoul is miſerably captivated? I am weary of this ſinfull and wicked World; with the Apoſtle let me ſay, *I deſire to be diſſolved, and to be with Chriſt, which is the beſt of all.* O Lord Jeſus, thou haſt numbred my dayes, and thou knoweſt the hour of my death, and thou haſt appointed the term of my Life; my daies are in thine hand, *For thou haſt made my daies but as a ſpan long, and mine age is nothing unto thee; for what is my Life? even as a Vapour that appeareth for a little time, and then vaniſheth away;* Therefore, *O Lord, teach me ſo to number my dayes, that I may apply my heart unto Wiſdome.* Deliver me from the body of Death, when it pleaſeth thee; for my Soul inclines to heavenly reſt, and I deſire to go from darkneſs to light, from pain to pleaſure, from this life's trouble to eternal reſt, from my manifold infirmities, to perfection and felicity. Come Lord Jeſus, and diſſolve me from this body, that now longeth to be with thee. Thou haſt ſaid, O Lord, *where the Maſter is, there ſhall the Diſciple be.* A little before thy death, thou didſt pray thy Father, O Lord Jeſus,

pray

pray now for me; *Father, theſe whom thou haſt given me, I will that they ſhall be where I am, that they may be with me, and ſee my Glory which thou haſt given me*; for thou haſt loved me before the foundation of the World: Let me with thine Apoſtle cry out, *It is good for me to be here.* O Lord Jeſus, be preſent at my right hand when I dye, and ſay unto my ſoul, Soul be of good comfort, thy ſins are forgiven thee. Remember me in thy Kingdome, and ſay in mine ear, *This day ſhall thou be with me in Paradiſe.* At length, O ſweet Jeſu, raiſe my Body, that in the Reſurrection of the Saints, I may riſe to Life, and with joy appear before thee my Judge and Advocate, that I may hear thy deſired Voice to thine Elect, and to me ſaying, *Come ye bleſſed of my Father, poſſeſs the Kingdome prepared for you, before the foundation of the World.* Come Lord Jeſu, from thy Kingdome of grace to thy Kingdome of glory; And not for any merits, or deſerts of mine, but for the Lord Jeſus Chriſt's ſake, who is the Son of thy love, and the Lamb of thy boſom, to whom with the Father, and the Holy Ghoſt, be aſcribed all honour, glory, power, might, majeſty, and thankſgiving, from me, and the reſt of God's people, now, and for ever. *Amen.*

## A Prayer for the Morning.

O Lord Jeſu, the Judge of the quick and the dead, let thy good Spirit, in the School of diſcipline, ſo teach and direct me, that I may ſo much profit by wiſhing, as to deſire thy comming in Glory, and conſider the laſt day of my Life, as the ſweeteſt day of my Redemption;

demption; and with a joyfull desire expect thee the Son of man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my soul. But, oh my God, keep and guide me, that I may beware of those horrible vices, which in these sinful, dangerous, and mutable times, and in the end of the world do reign, among the wicked and ungodly; and likewise from gluttony, drunkennels, adultery, and immoderate care of this Life, knowing that no such can inherit the Kingdome of God; and that I set not my mind or affection too much upon delights, riches, profits, preferments, and pleasures of this World, with which our hearts are made so heavy, that they can never come to a serious consideration, and desire of Heaven, and the future Fellcity. But work in me the grace to seek Christ, and his Righteousnes, and with St. *Paul, to desire to be dissolved, and to be with Christ*, and count all things in this World, as dung or chaff, to the knowledge he had of Jesus Christ, and him Crucified.

Furthermore, lead me, O Lord, and guide me, I beseech thee, in the way of all truth and righteousnes, and so govern all my actions this day, that I run not into any sin or kind of danger, but that all my doings may tend to thy Glory, the good of thy Church, and the discharge of my duty in my Life and Conversation. Defend and deliver me likewise from all temptations and afflictions in this sinfull world, & from all mine enemies, and from all deceit, & dangers of Sathan, th: deadly enemy of mankind Kindle my heart and affection with a fervent zeal of thy sacred word, that I may observe, learn, and embrace thy holy word, and know thy blessed will, and walk in thy wayes. Strengthen me with thy holy Spirit, boldly and constantly to profes the honour

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and ſervice of thy great and holy name, leſt at any time through frailty of the fleſh, or through fear of worldly afflictions, I fall from thee. O Lord, ſtrengthen my weak faith, kindle it more and more in fervency and love towards thee, and in all Chriſtian love towards my Neighbours. Suffer me not, O Lord, to receive thy Word any more in vain; but grant that it may prove as good ſeed, ſown in fertil ground, that I may bring forth the good fruits of Repentance, in my life and converſation, to thy honour and glory, and the future good of my ſoul and body hereafter. Give me a contented mind with my Eſtate, and all other Bleſſings which thou, O Lord God, of thy bounteous Goodneſs in mercy haſt beſtowed on me, that I may uſe them ſoberly, diſcreetly, and be truly thankfull unto thee for them. Grant me patience in all my troubles and afflictions, which may daily happen unto me; And grant O dear Father, that I neither grudge or repine at thy fatherly corrections, knowing them to be tokens of thy love, and inſtruments of my exerciſe and trial; neither that I ſeek revenge of mine Enemies, knowing that vengeance is thine, and that thou wilt repay it, in due ſeaſon. Keep my wandring will and affections from all evil thoughts, my tongue from prophane and lewd ſpeeches, my body and every part thereof, from all ſinfull actions and outward violence; let all my love, my faith, my hope, my delight and confidence be only upon thee. Open my heart to have pity upon the poor diſtreſſed Members of Jeſus Chriſt, whether they be afflicted in Body, or Mind, or both. Give me the gift of chaſtity, that I may walk honeſtly, and that I may poſſeſs my veſſel, which is the Temple of the Holy

Ghoſt, with ſanctification and honour, and not in the luſts of the fleſh, as the wicked and fooliſh do, which know not God. Give me, O Lord, a ſoft and tender heart, to be ſorrowfull for my ſins and tranſgreſſions that are paſt, which I have ſo wilfully committed: thankfulneſs unto thee for all thy mercies and benefits, which thou in thy love haſt from time to time beſtowed upon me. Let thy mighty hand, and out-ſtretched arm, O Lord, be ſtill my defence; thy mercy and loving kindneſs in Ieſus Chriſt thy dear Son, my Salvation; thy true and holy Word, my inſtruction; thy grace and holy Spirit, my comfort and conſolation unto the end, and in the end of my Life. And give me grace hereafter to perform that which thou haſt commanded me, that ſo I may live in the fear of thy holy and bleſſed name, and alſo dye in thy favour, that I may riſe to live for ever with my Lord Ieſus Chriſt, and ever more dwell with him in the moſt glorious, and joyfull Kingdome, the only thing which I deſire and hope for, through the merits and mercy of the ſame Chriſt Ieſus, thy only Son, and my only Lord and Saviour: not for any merits or deſerts of mine, I forſake and renounce all, but for the Son of thy love Ieſus Chriſt. In whoſe name and words, I conclude and ſhut up mine imperfect Prayers, in that abſolute form of Prayer, which thy Son and our Saviour taught his Diſciples, ſaying, *Our Father which art in Heaven*, &c.

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## A Prayer for the Evening.

O Most mighty Lord God, and most merciſull and loving Father, in thy Son Jeſus Chriſt, I ſinful creature am bold to return unto thee all poſſible praiſe and thanks for all thy great and manifold favours, which thou in thy mercies haſt from time to time vouchſafed unto me a ſinfull wretch, who am full of ſin and iniquity; I beſeech thee favourably to hear my unperfect prayers, and to grant my requeſts and needfull ſutes, which I offer and make unto thee at this time. Forgive me, I intreat thee, good Father, all the ſins that I have committed from day to day, againſt thy Divine Majeſty. And ſuffer me not, O Lord, hereafter to offend thee any more, that neither ſin nor Sathan, nor any unruly paſſions, may have dominion or reign any longer in my mortal body: for I confeſs, I have herein done wickedly, and have broken all thy commandements, and have builded a *Babel* of my own actual tranſgreſſions againſt thee, for which thou mighteſt in thy ſevere juſtice puniſh me, both in ſoul and body to eternal death; deſile thoſe ſins which I have this day committed, which none but thine all-ſeeing eye, and mine own conſcience can teſtifie. Forgive me all that is paſt, and pour upon me, O Lord, the holy Spirit of wiſdome and grace, and ſo govern and lead me by thy holy Word, that it may be a lanthorn to my feet, and a light to my ſteps. Increaſe my faith, O mercifull Father, that I do not ſwerve at any time from thy heavenly Word, but augment in me hope and love, with a care of keeping all thy commandements. And ſeeing I live now in the moſt perilous

and dangerous times, let thy Fatherly providence defend me againſt all changes and chances whatſoever, that ſhall happen in this ſinfull World: ſhew thy mercy upon me, and ſo enlighten the natural blindneſs and darkneſs of my heart by thy Heavenly grace, that I may daily be regenerated and renew'd by the operation of thy holy Spirit. By the which, O Lord, purge the groſsneſs of my hearing and underſtanding, which have been choak'd with the cares and pleaſures of this World, that I may profitably read, hear, and underſtand thy ſacred Word and heavenly Will; believe and practiſe the ſame in my life and converſation, and alſo mortifie and kill in me all carnal deſires and luſts of the fleſh, that my Life may expreſs my Faith in thee. But moſt chiefly I intreat thee, O heavenly Father, to defend my ſoul againſt all aſſaults, temptations, accuſations, ſubtil baits and deceits of the old enemy of mankind, Sathan, that roaring Lyon, ever going about and ſeeking whom he may devour. And when I ſhall happen to fall into ſin, through the frailty and weakneſs of nature, I beſeech thee to work true repentance in my heart, that I may be heartily ſorry without deſperation, truſting in thy mercy without preſumption, that I may amend my Life, and become truly Religious without feigning, faithfull and truſty without deceit, merry without exceſs, ſad without diſtruſt, and content with mine own eſtate, without covetouſneſs, which thou haſt beſtowed upon me; And likewiſe bleſs that Talent which thou haſt but lent me, that I may increaſe it to thine honour, and for the relief and maintenance of my charge and family.

Finally, for as much as it hath pleaſed thee to make the night for man to reſt his wearied Limbs

and

and buſied mind, in it, as thou haſt ordained for him the day and Sun-ſhine to travel, to follow his honeſt labour and vocation; Grant, O heavenly Father, that I may ſo take and enjoy my bodily reſt, that my poor ſoul may continually watch, like the wiſe Virgins, with the Oyl of Faith in my heart, for the ſecond coming of my Lord and Saviour Ieſus Chriſt, and in the mean ſeaſon, that I be not overcome by any fantaſies, dreams, or other temptations, but that I may fully ſet my mind upon thee, love thee, fear thee, and reſt in thee. And then, O Lord, waken me again in due time, that I may behold the light of the next day to my comfort, ſtill preparing my heart and mind to thy ſervice every day, and my whole Life-time in truth and ſincerity, that when I have run the ſhort race of this mortal Life, thou maiſt be pleaſed to call me to be partakers of a better, and ſo I may live and die, and ever remain with thee in thy heavenly Kingdome, through Ieſus Chriſt our only Lord and Saviour, in whoſe name I beg all theſe graces, in that ſhort and abſolute form of Prayer which he hath taught us, ſaying, *Our Father which art in Heaven*, &c.

FINIS.

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# Fold for Christ's SHEEP.

Delivered in two Sermons, upon the first Chapter of *Canticles*, *verse* 7.

*The Twentieth Impression,*
*Corrected and Amended by the*
*Author* Samuel Smith,
*Minister of the Word*
*of* God.

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Esay 55. 3.
*Hearken, and your Soul shall Live.*

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*LONDON*,
Printed by *W. Wilson.* 1663.

# A Fold for CHRIST'S SHEEP.

## Delivered in two ſeveral SERMONS.

Cant. 1. Verſ. 6, 7.

*Shew thou me, O thou whom my ſoul loveth, where thou feedeſt, and where thou lyeſt at noon; for why ſhould I be as ſhe that turneth aſide to the flocks of thy companions?*

*If thou know not, O thou faireſt among Women, get thee forth by the ſteps of the Flock, and feed thy Kids by the Tents of the Shepheards.*

NOw before I enter into the Text it ſelf, which I have read unto you, it ſhall not be amiſs, for my better proceeding, and your underſtanding, for to ſpeak ſomething concerning the Order of placing this Book, the Title of it, the Subject, and the Matter therein contained.

Firſt, touching the order of placing this Book, wherein *Solomon* labours to build up the ſpiritual Temple of the ſoul: It is the ſame he hath obſerved 1 King. 6.

in building the material Temple, where he framed three Courts: the outmost for the common People; the Second for the Priests and Levites; and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, only for the High Priests to enter in at, and that but once a year. Even so in this spiritual Temple of man's soul, he hath likewise framed three Courts; First, an outward Court, which is his Book of *Proverbs*, where all sorts and degrees of men whatsoever are taught and instructed a civil course of manners; Next to that, he hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of godliness and Christian piety; And last of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where, not every one, but only those which delight in heavenly and divine Mysteries, may behold the pure, free, perfect, eternal, and constant love of Christ Jesus towards his Church and every Faithfull soul; as also the love of his Church towards him, and what great and Princely benefits she reapeth by him.

Secondly, for the Title and Subject, or Matter of this most excellent Book; As there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Solomon* did indite, this is most Divine and most Excel-

Excellent, wherein he doth moſt lively and affectionately, by Allegorical and Parabolical ſpeeches, decipher out and deſcribe unto us the moſt holy and perfect love of Chriſt Jeſus, towards the Church his bleſſed Spouſe. For Chriſt and his Church are here brought in, in this worthy Book, as two Paramours, who are in love the one with the other, as a time of Wooing ever goeth before the ſolemnization of Matrimony, and which in due convenient time have a purpoſe to Marry, as *Joſeph* and *Mary* were firſt eſpouſed before they came together: ſo the ſame order is obſerved in this ſpiritual Union betwixt Chriſt and his Church, *John* 3. 29. They muſt firſt be Contracted, then afterward Married: The contract is, when a man is regenerate and born anew, *Rev.* 21. 9. tranſlated out of Nature into Grace, depending only upon our Saviour Chriſt for Salvation; and finiſhed and made up in the day of Judgment, when all the Elect ſhall ſurely enjoy Chriſt; for ſo witneſſeth the Holy Ghoſt, where it is ſaid, *Let all be glad and rejoyce, and give glory to him; for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready, Rev.* 9. 17. So then, this Book contains in it the wonderfull Love, and mutual Affection betwixt

Mat. 1. 11.

twixt our Saviour Christ and his Spouse, the true Church of God, and every true believer. Thus much may serve touching the Book it self: we will now come to the words of the Text.

*Shew thou me, O thou whom my Soul loveth.*

IN the beginning of this Chapter, the Church beginneth to speak to Christ, and being ravished in heart with his love, desires more earnestly to be imbraced of him, that she might be joyned unto him, preferring Christ Jesus with the blessings and benefits she reaped by him, before all other things in the World.

In the third Verse she confesseth her untowardness, and her want of power to embrace Christ; and therefore she desireth him to draw her heart by his word and spirit, whereby she sheweth her earnest desire to receive Jesus Christ.

*Verse* 4. She removes an Objection that might be made, for it might be said, Alas thou art black and deformed, how canst thou then hope that he will

will take any pleaſure in thy Beauty, ſeeing that he is the moſt pure, bleſſed, and glorious Son of God. To this ſhe confeſſeth, that though by nature ſhe be black, full of blemiſhes, and natural corruption, by reaſon of her Original ſin, and Natural pollutions, as alſo her Actual tranſgreſſions; yet notwithſtanding, being waſhed in Chriſt's blood, cloathed with his Righteouſneſs, and being decked and beautified with the graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, &c. *ſhe is fair and comely.*

Now in the ſixth Verſe ſhe puts up an earneſt requeſt unto Chriſt, that he would in mercy ſhew her where he feedeth his Flock, and where he provides comfort for them in the time of trouble. For Chriſt being the great Shepheard, his Church on earth ſeeks only after him to feed, reſting aſſured that there is but one true Shepheard, who feedeth all his Sheep with wholeſome paſture.

In theſe two Verſes we have two things to be conſidered of us, *viz.*

1. The Requeſt and Petition, the which the Church doth make unto Chriſt, *verſ.* 6.
2. The moſt kind and loving anſwer of

of Christ unto his Church, directing her and comforting her, according to her Petition, *verse 7.*

In the first of these we are to consider two things: First the Request, and Secondly the Reason of the Request.

In the request, note first the Person to whom she resorts: *O thou whom, &c.*

Secondly, the request it self, which is two-fold.

1. That Jesus Christ would shew her where he Feeds his Flock, with his holy Word and Sacraments; to the end that he would feed her, as he fed the Flocks of former time.

2. Where he provides shelter and shadow in the heat of persecution: as the manner of those Shepheards was in those hot Countries, to drive their Sheep to shade, in the Heat of the day.

And lastly, the Reason: *For why should I be as she that turneth aside after the flocks of thy companions?* So that if Christ do it not, it will not be for his honour, nor yet for her good.

The person unto whom the Church seeks for direction.

First, for the Person to whom she seeketh for direction and sure comfort; it is Christ Jesus the Saviour and Redeemer of his Church and People, whom she describeth thus: *O thou whom my Soul loveth,* &c. That is to say, O Lord Jesus

Jesus Christ my only Saviour and Redeemer, whom I love with all mine heart, yea, whom I love most earnestly above all the World. So as if the question were asked, what I love best in all the world, I speak it from my heart, It is thou Lord alone.

Hence we learn with what affection every child of God and true believer must love our Saviour Christ; Namely, with the greatest and strongest affection of love they can: So as if it were asked, what, or whom dost thou love most, thou canst truly say with the Church here, the Lord Jesus Christ! *O thou whom my soul loveth.* So did Saint *Peter*, whose love was so great, that he Dyed for Christ; so that he might very well say to Christ, when he asked him this question, whether he did love him or no? *Yea Lord, thou knowest that I Love thee.* The like is to be seen in *Mary*, whose love was so great to Christ, that in testimony thereof, she washed his feet with her tears, and wiped them with the hair of her head: so that Christ gives this testimony of her, to her everlasting praise, *That she loved much*: So doth the Church and Spouse of Christ testifie her love to her Husband in divers places of this most worthy Book, calling Christ Jesus

*Doct.* 2. Christ Jesus must be loved with the strongest affection of love, John 21. 15.

Jesus her beloved: *My beloved spake and said, &c.* And again, *Stay me with Flaggons, and comfort me with Apples, for I am sick of Love, Cant. 2. 5.* Yea, it is a precept given by the Lord God himself; that he must have the chiefest love, and the first room in our hearts. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, Deut. 6. 5.* The Lord will not be satisfied with the love of our eyes, to behold his Works; the love of the ear, to listen to his Word; the love of the tongue, to talk of Him; the love of the feet, to go to the Sanctuary: but the Lord doth require all these loves together in one. So as a man may truly say with *David* the Prophet, *Psal. 83. 25. Whom have I in Heaven but thee? And I desire nothing in comparison of thee.* The Lord cannot abide that a man should have a heart and a heart; one for God, another for the Devil; We cannot serve God and Mammon; we must not part our love, to the World, the Flesh, or the Devil; divided it must not be, Christ must have it all. Now the Reasons are divers, to shew with what an ardent affection we must love Christ Jesus.

Cant. 2. 10.

Mat. 9. 24.

*Reas.* 1. First, because he is our Husband, and we

we are his Spouse, for so saith the Prophet *Esay*: *He that made thee, is thy Husband, whose name is the Lord of Hosts*; And again, *Let us rejoyce and give glory to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready.* Now your spiritual Service and Worship of God is (as it were) a certain Marriage of our souls unto God: When we take upon us the profession of Christ Jesus, as in Baptism, then we betroth our selves to Christ, as to an Husband, entring into covenant with Christ, to keep us only to him unto our lives end. So then by this means the Lord is become our Husband, and we his Spouse. Now then as an Honest man cannot endure that another man should have an interest in his Wife, so will not Christ endure that any other should have with him any interest or portion in his Church; *For he is a jealous God, Exodus* 20. vers. 5. So then the force of the reason standeth thus; God's people which are Married unto Christ, must love Christ alone, because we are linked and married to him alone, as a Wife to her Husband, unto whom she alone is bound. Therefore if we forsake the Lord, and break the promise we made to him in Baptism, and betroth our

Esay 54. 5.

Rev. 19. 9.

our selves unto others, then will he surely cast us off, give us a Bill of divorcement, as shameless strumpets, and punish us for our unthankfulness.

Reas. 11. 1 John 4. 1. Secondly, he loved us first and best, according to that of Saint *John*, *We love him, because he loved us first.* Yea, he loved us first, when we were his Enemies, and had made a voluntary separation between him and our souls, committing spiritual fornication with Sin and Sathan. Yea, as the Apostle Eph. 8. 4, 5. *Paul* witnesseth: *Yee that were dead in trespasses and sins, hath he quickned.* And lest we should any whit doubt of his love; he hath manifested it, in that Rev. 1. 6. *He hath washed us from our sins in his Blood.* O then greater love than this can no man shew! Christ loved us first, he invites us to love him; and shall not we love him again? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore being Christ hath loved thy soul so dearly, as to suffer a cursed Death, yea, to shed his own heart Blood to save thy soul, Oh how oughtest thou to love Christ again? If a man were taken by the *Turks*, and put to extreme slavery and bondage, where he should remain for ever, unless a great summ of money were paid for his Ransome,

the

the which he were never able to pay, how miserable and grievous were the estate of this man! But if one should come, out of his meer love and affection unto him, pittying his wofull misery and misfortune, and should pay his ransome, and set him free; who can express how much this poor wretch were bound unto him? We are all taken Prisoners, and that not by the *Turks*, which only can but hold us in temporal bondage; but by subtil Sathan, the Prince of darkness; where we should have endured not a temporal, but a spiritual and eternal bondage and slavery, and that in Hell for evermore: and nothing but only the Blood of the Son of God could be our ransome. Oh how should this work upon the affections of every Christian man and woman, and even bind us to love Christ again! Now what might move Christ but only his love, to give himself to Death for us? surely, nothing that was in us. *But God, who is rich in mercy, through his great love wherewith he loved us, even when we were dead in sins, hath quickned us together by Christ, by whose grace ye are saved.* And again, *Hereby have we perceived love, that he laid down his Life for us. By whom* (saith the Apostle) *we have Redemption*

Eph. 4 5.

1 John 3.

Eph. 1. 7.

*on through his Blood*, and therefore the love that Christ Jesus hath first shewed unto us, must constrain us to love Christ again.

*Reas.* 3. And last of all, because Christ Jesus is the most excellent in himself, and therefore most worthy of our respects; for so saith the Church of God, *My beloved is white and ruddy, the chief of ten thousand.* In the world we see in common, that some are beloved because they are Fair and Beautifull; some because they are Rich and Wealthy; some because they are Eloquent and Wise; and some because they are very Honorably descended. Now Christ Jesus hath all these: For whatsoever may affect a man's heart, and any way procure love, the same is our Saviour Christ fully and absolute, without any shadow of mutability, or change. For wisdome, he is the Fountain; for truth, he is the Author of truth; for mercy, he is the Store-house of all mercy; for riches, he is the Lord of Heaven and Earth, even the Store-house of all durable riches; and for beauty, he is the most holy and blessed Son of God, full of all grace and truth.

Cant. 5.

Oh how may this serve to reprove all carnal and prophane Hypocrites, Worldly men, Epicures, Covetous cor-

cormorants, who love any thing more than Christ Jesus, and his glorious Gospel? like the *Gadarens*, who preferred their Hoggs before our Saviour; yea, one mess of pottage with *Esau*; that can be content with *Judas* to sell Christ for less than thirty pence, and to undervalue him, as they say, what will you give me? that love their filthy Pleasures, as Eating, Drinking, Pride, Uncleanness, as *Dives* did, &c. more than Christ and their own Souls; like the *Bethlemites*, let Christ be in the Stable among Beasts; for they cannot afford him one corner in their Hearts.

Again, it is the sin of Thousands that profess Christ to be their Husband and Saviour, that yet break the Covenant, and serve the VVorld, and the Flesh, that pretend they love the Lord Jesus Christ, and yet betroth themselves unto the World, the Flesh, and the Devil, and serve them. Now how could any man be content with this, that his VVife should say she loves him, and yet sets her heart upon another man? So, how can we think that God will take it at our hands; if we will make a shew that we love Christ, and yet are ever dallying with the

the World, Christ's enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly, by the rule of this Doctrine, are the Papists here no less to be reproved, who so much rob God of his Honour, in calling upon Saints, and praying unto them; nay, preferring the Virgin *Mary* before Christ himself; giving honour and adoration unto Saints and Angels, making them Mediators and Saviours. They shall find one day, that God will not put up this robbery at their hands, but will shew his jealous and terrible anger and wrath against them, as most sacrilegious persons and robbers.

It must stir up every Christian man to labour to find his heart ravished with the love of our Saviour; so as he can say out of the affection of his heart, *O thou whom my Soul loveth!* So, if the question were demanded what I love best, I can truly say, *I love Christ Jesus more than the whole World; yea, I account all things but loss and dung to win Christ.* And where men find this true affection and love of Christ in them, it is a certain sign of their Salvation, that God hath cast his love on them, so that the love of God draws love to him again. As the light of the

Phil. 3. 7, 8.

Sun

Sun lights on the eye, and by it we see the Sun again. And as by the impression in the Wax, we know the Seal; so by our love to God, we know his love to us. Oh how should this cause every man and woman, and every Mother's Child amongst us, to examine their love towards Christ, that so they may gather some assurance to their own souls, that Christ hath cast his love upon them. And to do this, ask me this question of thine own soul. Dost thou desire with the Apostle *Paul*, to be loosed, and to be with Christ? tell me, Is it meat and drink unto thee to do the will of Christ? Is thy hand ever ready (according to thine ability) to bestow any thing upon Christ, and for the advancement of his Glory? Dost thou labour in the place where thou livest, to advance the glorious Gospel of Jesus Christ? Canst thou be content to undergo shame, disgrace, trouble, persecution and bonds, yea, Death it self for Christ's sake? Doth the remembrance of his comming to Judgement, clear up thy heavy Soul? And dost thou cry with the Spouse to Christ, *Come Lord Jesus, come quickly*? And forsake the delights of the World with a contestation and scorn, saying, with *Solomon, Vanity of Vanities, all is but Vanity*, These

Phil. 1. 23. *Note.*

These be the marks and tokens whereby thou mayst discern whether thou dost love Christ Jesus, yea, or no.

But because all men are ready to say that they love Christ, or else it were pitty that they should live, or the like, when indeed the love of Christ is not in them; I will yet proceed a little further, and observe a few notes and marks of this pure and hearty love to Christ, which are most certain signs of grace.

Marks to discern our love to Christ. 1. By our love to his word, Psa. 119. 67.

First, if we love Christ, we will love his Word, delight in it, and esteem it above Gold and pretious Stones. *Lord, what love have I unto thy Word?* (saith *David*) *all the day long is my study in it.* Yea, it is altogether impossible for a man to be Religious, to fear God, and to love him, that hath no sound love nor delight in the VVord of God; so that by our love to his VVord, we may judge of our love unto Christ; no love nor delight in the VVord, surely no love nor delight in Christ: great love to the Word, great love unto Christ. In the Valewing of this Pearl, DAVID'S practice is notable, who made *the Testimonies of God his heritage, and the joy of his heart*, and esteemed them above all Gold, yea, above fine Gold: And therefore, seeing most men have no delight in the VVorld, seldome or never

ver hear it (unless it be for fashion sake) read it, or meditate on it day or night: It is a certain token that the love of Christ is not in them.

Secondly, if we love Christ Jesus with all our hearts, we will love those whom he loves, his blessed Members, true Christians. *Hereby* (saith St. *John*) *we know that we are translated from darkness into light, because we love the Brethren.* *David* testifies of himself, *All my delight is in thy Saints.* It is our duty to love all, but we must love the Saints with a peculiar and special love, as heirs with Christ, and members of the same Body with us. Therefore seeing men generally hate the Members of Christ, contemn them, and despise them; doth not this make it very apparent, that the love of Christ is not in them? *For the World loves her own. But because I have chosen you out of the World: therefore the World hateth you.*

2. By our love to his Saints. 1 John 3.

John 5. 9.

Thirdly, if we love our Saviour, we must shew it by our obedience unto his Word, and to his holy Laws: for so saith Christ, *If ye love me, keep my Commandements.* Little obedience, little love; no obedience unto Christ's will, no love; hearty obedience, hearty love. And therefore, seeing generally

3. By our obedience. John 14. 24.

men rebel against his Word, and break his Commandements; though these men should swear they love Christ, yet are they lyars, and the love of Christ is not in them; for who can believe that a Traitor can love his Prince?

4. By our suffering for Christ.

Fourthly, if we love our Saviour, we cannot endure to hear Him blasphemed, his VVord contemned, or his Sabbath prophaned, but it will grieve us at the very heart; and we will, (to the utmost of our power) defend his cause, as a loving child the cause of his Father, and a faithfull servant, the credit of his Master; and withall it will make us be content to endure some tryal and persecution for his sake, yea, loss of liberty, wealth, riches, as *Iob* did; yea, life it self: who hath so loved us, that he shed his Blood for us. Thus much of the affection of the Church towards Christ Jesus. Now we are come to the Petitions themselves.

*Shew thou me, O thou whom my Soul loveth, where thou feedest, &c.*

THE Church here, as in many other places of the sacred Scriptures, compares Christ Jesus to a good and faithfull Shepheard, as the Prophet *Isay* describes

scribes him, *He will gather together his Lambs.* And again, *Behold I will require my flock of the Shepheard, and I my self will feed my sheep, and cause them to rest quietly.* This is acknowledged of the Prophet *David*: *The Lord is my Shepheard, therefore I cannot want.* Yea, Christ doth thus intitle himself, saying, *I am the good Shepheard*, &c.

Esay 40.
Ezek. 34
Psal. 23. 1.
John 10. 11.

Now the Church of Christ doth put up her request to this great Shepheard and Bishop of his Church, that he would be pleased to tell her where he feeds his Sheep, with the preaching of the Word, and the use of the Sacraments, that so she may joyn with them, there to be fed and comforted.

*Quest.* But was not this the true Church that moved this question? what is then that other Church or Flock she enquires after?

*Object.*

*Answ.* Howsoever the Church of God is but one in all the World, yet it hath divers parts. As the Ocean-Sea, though but one, yet it is called by divers names, according to the place where it lies: even so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seven Churches which are in *Asia*. Now of the whole Church of Christ,

*Answ.*

Rev. 4.

some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in this place the Church of God in persecution and great affliction, desired to know of Christ, *where he feeds his Sheep*, that is, where the Church is at rest and peace, where the Word is purely preached, the Sacraments duely administred, and Discipline duely performed, that she may joyn with them in the service of Almighty God.

*Doct.* 2. The true note of a Sheep of Christ to hunger and thirst after the wo d of GOD. Iohn 10 2.

From this request and earnest sute of the Church unto Christ, to know where he doth feed his Sheep, we may learn, that, It is a true note of a sheep of Christ Jesus, to hunger and thirst after the Word of God, to enquire where Christ feeds his Flock, where the Word is truely and faithfully preached, and the holy Sacraments duely administred. And this doth our Saviour himself observe, to be the ear-mark of his sheep: *My sheep hear my Voice, and I know them, and they follow me: but the voice of a stranger will they not hear.* This affection was in godly *David*: *Oh Lord, how amiable are thy Tabernacles? How doth my soul long after thy Altar? O when shall I come and appear before the Lord*

*Lord in Sion*? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the Veins sucking moisture in the bottom of the stomack, he feels a pain, that makes him desire meat: Even so our souls, void of Grace, and nourishment unto Eternal life, should hunger and thirst after Christ, and his Righteousnes, after his Word, which is the true spiritual food of our souls. And as till a man be hungry, he longs not for meat, he desires not food: So till we see our wants, we never seek to have our silly souls fed with the Word of God. Now in that so few desire the Word of God, and so few esteem of it, it shews that very few do feel their want of food, very few can discern their misery and wretched estate; but most men run on in sin, joy themselves in their evil wayes, and never say, *Alas what have I done*? We must desire the sincere milk of the Word, as the Infant the Mothers breast. *And as the Hart doth the Rivers of Water*, Psal. 42. And as the Church doth here, *Shew thou me where thou fedest thy flock*. We should do as the Earth doth in time of drought; she opens her mouth, begging and gaping

Iohn 6. 26.

Ier. 8 6.

untill the Lord ſend Rain. The begger never beggs hard till he feels his own want, and then he will ſpare no time, no labour, nor words: So untill we ſee our own wants, we will never ſeek for the ſpiritual food of our ſouls. But they be bleſſed which *hunger and thirſt after Righteouſneſs*, *Mat.* 5. 6. though we think We be happy when we feel no want: As it is a common thing to ſay, I never doubted of my ſalvation, I would be loath my conſcience ſhould ſo trouble me, *&c.* But certainly, it is the beginning of grace, to find our ſelves to want Grace. Thoſe that do eat meat upon a full ſtomack, it doth them leaſt good: So they that are full, and feel not the want of the VVord, it doth them little good.

*Reaſ.* 1. And the reaſon is, that if we do not hunger and thirſt after the Holy VVord of God, we can never enjoy the Variety of all thoſe good things which are treaſured up in the VVord, to make us truly happy: for as much as all good things which we have, and do enjoy in this preſent life, they are appendences to the VVord, by which VVord, and by Prayer, they are ſanctified unto us. Now it is got and obtained no other way, but by thirſting after it. As the bleſſed

blessed Virgin saith in her song, *Luke* 1. 53. *He filleth the hungry with good things, and the rich he hath sent empty away*: VVhich may serve to comfort the distressed Children of God; which shew their thirsting affection, by their great labour and travel to hear the VVord preached, though they meet with mocking and scoffing for it, by such as are far from thirsting after it of themselves.

Secondly, if we should not eagerly seek after the Word of God, we should never know how much we are beholding unto the Lord for the manifold graces and blessings which we receive every day from our Most Mercifull God thereby. For so saith *Solomon*, *The person that is full, despiseth the Honey-comb; but unto the hungry soul, every bitter thing is sweet.* So that when we shall see our spiritual poverty without the word, that we should even faint and starve, and consume away, it will then make us prize the excellency of that benefit we enjoy, when we have the same truly and sincerely preached and taught among us. Prov. 27 7.

*Vse* 1. Seeing this longing desire after Christ and his Word, is the badge and the brand of the Sheep of Christ, of the true Church and children of God: This Doctrine then maketh a plain

distinction betwixt the Sheep of Christ, and the stinking Goats of Sathan. The sheep of Christ long after their Shepheard, desire to be instructed by him, hunger after the true Word preached and taught, wish for the Sabbath, *enquire where Christ doth feed his Sheep*, in the green pastures of his Word and Sacraments; but the Goats of Sathan loath the word, and so the preaching of it, *they tread down the pastures of the sheep, &c.* Yea, they are weary of it, they will not go to the door to hear, *Malach.* 2. 13. They can be content as well to want it, as to have it: so as hereby we may judge our own estates, whether we be the true sheep of Christ, or the stinking Goats of Sathan; the children of God, or the limbs of the Devil. Dost thou love the word of God more than thine appointed food? Tell me, doth thou desire to be taught in the word? Enquirest thou where Christ doth feed his sheep with good pasture? And dost thou delight in the word, *Iohn* 10. 27. These are the marks of Christ's sheep, and may minister comfort unto thy soul, that thou art one of those that belong unto his Fold: but if on the contrary part, thou loath and abhorr the Word of GOD, and hast no desire

Ezek 34.

desire at all to tread in God's House, but spendest the Sabbath irreligiously, vainly, and prophanely, at the Dice, at Cards, Bowls, or Tables: Oh deceive not thine own soul, It is a sign thou art none of Christ's sheep, but one of the stinking goats of Sathan: *And there will come a day of separation, when Christ Iesus the great Shepheard, will divide the Sheep from among the Goats; when he shall set the Sheep on the right hand, and the Goats on the left.*

The same Doctrine doth serve to reprove three sorts of men.

First, Atheists, that think it lost labour to be Religious, and that there is no good got by hearing Sermons, and leading of a godly Life. Oh it hath ever been the cursed thought of a man's heart to think so, as was used in the time of the Prophet *Malachy*: *It is lost labour to serve the Lord, and what good commeth there by serving of God?* Oh then! let such be warned betimes, that if they look to have any comfort in death, and after death, that now they labour to be approved for Sheep of the fold of Christ. 1. Atheists.

Secondly the Papists, which keep poor men in miserable ignorance and blindness: and all others, which seek by all means possible to hinder Christ's sheep from endeavouring to be 2. Papists.

taught, which otherwise would enquire, *where Christ feedeth his Sheep*, where the Word is truly preached and taught, and the Sacraments duely administred. These are like the Scribes and Pharisees, *who shut up the Kingdome of Heaven; that will not enter themselves, nor suffer those that would*: Whereas the Scriptures do require of all men, the *Spirit of discerning*, Eph. 5. 15. *Try the Spirits whether they be of God*; that so they may allow of those things which are good, and be without offenee till the day of Christ: otherwise, if they follow their false teachers, they are sure to perish. *For when the blind lead the blind, they both fall into the pit of destruction.*

Mat. 15 4.

3. Carnal Protestants.

Then thirdly, all carnal and secure worldlings, who, although they do enquire, where they may buy a good bargain, or get a good purchase, and labour for that, yet never enquire *where Christ feeds his Sheep.* Oh, it is a wonder to see how men do covet pleasures, profits, and preferments. These they seek for, with might and main. Surely by this they declare to the whole World that they are none of Christ's sheep: For if they were, *They would hear his Voice and follow him.*

John 20. 7.

Doct. 3. Seeing the true Church of God doth her

here seek unto Christ Jesus for to be taught and directed, we learn, that it is the duty of the true Church of God, to acknowledge Christ Jesus alone for their great Pastor and Shepheard, the only head and chief Bishop of his Church; and therefore to be ruled by him, and his word alone; to be content to be led and governed by this great Pastor and Shepheard of the Church, John 10. 21. *I am the true Shepheard, and do know my sheep, and am known of mine.* This is acknowledged by *Peter* in the behalf of his Disciples; *Master, to whom shall we go? thou hast the words of eternal Life:* and Christ hath promised to be present with his Church, *even to the end of the world.* And again he saith, *that where two or three are gathered together in my Name, I will be in the midst amongst them.*

The Church of God doth acknowledge Jesus Christ for her chief Shepheard.

Eph. 2. 22. Col. 2. 19. Mat. 28.

And the Reason to be marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is, because the work of Salvation is wholly and only wrought by him, and no part thereof is reserv'd to any creature; as the Apostle witnesses when he saith, *That amongst men there is no other name given under Heaven whereby we may be saved, but only by Jesus Christ.* And likewise St. *Paul* saith, *that*

*Reas.*

Heb. 1. *that he is able perfectly to save them that come unto God by him.*

*Use 1.* This condemns the Church of *Rome*, as no true Church of God; first, because they will not content themselves with our Saviour Christ, to be their great Pastor and general Shepheard, but they have set up the Pope as his Vicar, and matched him, yea, preferred him before Jesus Christ. Nay, they will not be content with that pasture which Christ alloweth for his Sheep; the green Pastures of his sacred Word, and clear streams of his blessed Gospel; but they will feed upon the foul trash and filthy druggs of their own devising, the fond and foolish devices, inventions, and traditions of men, of the Popes and Cardinals: So as they declare to the world, they are no Sheep of Christ's, John 10. *in that they will not hear his Voice, and follow him.* Nor be content with the food he hath prepared for them, but feed upon the filthy and foul puddles of men's traditions.

*Use 2.* This may serve to admonish all the faithfull Ministers of Jesus Christ, which stand in stead, that they teach nothing but the truth of God, wholesome Doctrine, not their own devices and dreams to please their Auditors ears, but not profit their Souls: so on the contrary

part,

part, you that are the hearers must content your selves with the pastures of God's word, the plain and pure preaching of the word of God, and not to be carried away to listen after strange Shepheards, that teach erroneous Doctrine, that may corrupt; or the devices of man, which may tickle the ear, and not work Grace in the heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poyson men's souls, rather than edifie them; as their Doctrine of merits, invocation of Saints, and praying for the Dead, and a thousand the like. The which, because they have no footing in God's word, are here condemned, as no wholesome Pasture for God's sheep to feed upon. And thus much for the Churches first request. The second foloweth,

*And where thou causest them to lie down at Noon.*

FOr the better understanding of these words, we must know how that it was the manner of the Shepheards in those hot Countries, to drive their sheep to the Pasture in the Morning; and after, when the Sun waxed hot, to drive them to the water, and at noon, to carry them to some shadow, where

where they might rest in the heat of the day, lest they should be annoyed with the scorching heat and beams of the Sun.

So here the Church of God, and the Spouse of Christ, compares Christ Jesus to a faithfull and true shepheard, and intreats him to tell her where he doth feed his Flock, that is, his Faithfull people, to find shelter and comfort in the heat of persecution; when the Sun is hottest at Noon-day, that is, in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome tryal, and times of great extremity, as it was in Queen *Maries* daies, which is here meant by Noon-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of one sort of evil hearers, *And when the Sun was up, they were parched, and for lack of rooting it withered away.*

From whence we observe a two-fold instruction; 1. That the Church of God sometimes is in the very heat of persecution. 2. That Christ, the good Shepheard, even then forsakes not his; but at Noon-day, even in the extremity of the same, provides a shadow and place of comfort and refreshing for all those who are his sheep.

First,

First, we are to be taught here, that it is the will of the Almighty, that his Church sometimes should be tryed. And it is his will, that sometimes his own people should undergoe persecutions, according to the rule of the Apostle St. *Paul*, *Whosoever will live godlily in Christ Iesus, must suffer persecution.* This is expresly taught by the Prophet *David*, *Great are the troubles of the righteous, but the Lord delivereth them out of all.*

*Doct.* 2. The Church of God sometimes is in the very heat of persecution. 2 Tim. 3. 12. Psal. 54. 19.

This was the condition of the Israelites in *Egypt*, who remained a long time in cruel bondage under *Pharaoh*: And in Queen *Hesters* time, how were the children of God in the heat of the persecution? This was the estate of the whole Church of the Hebrews, described thus: *That some were racked, and would not be delivered; that they might receive a better Resurrection; and others have been tryed by mockings, and scourgings: yea, moreover by bonds, and imprisonment: They were stoned, they were hewn asunder, they were burned, slain with the Sword, wandring up and down in Sheeps-skins, and in Goats-skins, being destitute, and afflicted, tormented; whom the World was not worthy of,* &c. This we might further consider in the example of *Paul*, *Iob*, *Ioseph*, *David*, *Ieremiah*, Exod. 1. 12. Hosea 2. 23. Heb 11. 15.

*remiah*, and the like, whose lives are a plentifull Store-house to testifie this truth; that the people of God do many times endure terrible afflictions, and divers and sundry tryals. And this have we had Experience of in this Land, as in the dayes of Queen *Mary*, when the Sun did parch, and that the fire of persecution was great, to the wasting of the Bodies of many Learned Divines, and dear children of God: So that if we hope to live with Christ in the Church-Triumphant, we must first dye with him here in the Church-Militant. For none shall reign with Christ there, that have not suffered with him in this World; nor none shall have their tears wiped from them in the Kingdome of Heaven, that have not first shed them on the Earth. Thus, having seen the Doctrine, that it is the state and condition of God's Church here upon Earth, to undergo sometimes many and grievous afflictions; now let us see the Reasons, that so the Doctrine may leave the greater impression in every one of our minds and affections.

Bishop *Latimer.* Bishop *Ridly.* Bishop *Cranmer.* Mr. *Bradford.*

*Reas.* 1. In regard of God's Enemies themselves, which know not the Father nor his Son Christ Jesus, they have nothing to stop their cruel rage and devilish malice

malice, as our Saviour witnesseth when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you will think that he doth God service; and these things will they do, because they have not known the Father, nor yet me*: So that it is no marvail, though the enemies of God's Church do strive against the faithfull servants of God, being stirred up thereunto by the instigation of Sathan, seeing that they know not God, nor Jesus Christ, but have their eyes blinded by Sathan, the Prince of the World, and the pleasures of this Life. John 1. 1.

The Lord suffereth his children many times to undergo some sharp and bitter tryals of affliction, and to suffer even the scorching heat of persecution, to make known the patience, virtues, and graces of his children; as Saint *Paul* saith, *It is necessary that afflictions should come, that the Elect may be manifest who they be.* As it is impossible to know the Valour of the Souldier, if he lies alwayes in the Garrison, and never comes into the Field; so it is impossible to know the patience, obedience, and love of God's children, till tryal comes. And therefore God would have *Abraham* tempted, to make his Faith known. So *Iob*'s patience,

tience, *David's* piety, and *Paul's* courage, &c. The earth which is not Tilled, and Plowed up, will yield nothing but Bryars and Thorns; and Vines will wax VVild, if they be not pruned and cut. Even so the unruly affections of our heart, as so many noisome VVeeds, would quickly over-run the whole man, if the Lord by sanctified afflictions should not manure us. *It is good therefore*, (said *Jeremy*) *for a man to bear the yoak in his youth.* And in another place the same Prophet saith, *Moab hath kept his sent, because he was not poured from Vessel to Vessel, but hath been at rest ever since his youth.* There are besides these divers other Reasons, wherefore the Lord doth thus exercise his dear children in this Life, with many crosses and afflictions; as to humble them for sins past, and to prevent sin in them for the time to come: Because when we shall perceive, that the only weapon whereby Sathan woundeth our souls, is sin, it should make us repent of sins that are past, and be weary of sins for the time to come: and likewise to humble the pride of our hearts; for Knowledge puffeth up, and in whatsoever things we go before our Brethren, naturally we wax proud of the same. Now when the Lord Almigh-

Lam. 3. 16.

Jer. 48. 11.

mighty by these afflictions, like a skilfull Physician, lets out the superfluous humours of Pride and Vain-glory, then we shall perceive what we are by Nature.

VVell, let us then make some use of this same Doctrine to our selves: VVe have had a long Morning, and yet we are all in peace and rest; but it will not alwayes be morning, the Sun will arise, and it will be Noon-day; the Lord will have a time of tryal. It is the Lord's usual dealing after a long time of peace, to bring some tryals, that the Elect and true Christians may be truly discerned. Of all things in the VVorld, the Lord cannot endure that his Sacred and Glorious Gospel should be contemned and despised, as it is at this day among us. Oh then, seeing we must even look for a tryal, let us prepare and furnish our selves with all needfull virtues, with patience, with courage, and zeal, *&c.* Alas, any thing will serve the turn now; to be a Christian is a small matter; but if in the time of tryal we shrink, or else yield unto the Enemy, then we shall shew that we are but hypocrites and cowards. O then let us be good Souldiers now in the time of our peace, provide and sharpen our VVeapons against *Use* 1.

gainst the time of War. Let us reckon what it would cost us to be the sheep of Christ; loss of Lands, living, liberty, country, yea, life it self; yet to resolve by the help of God, never to be ashamed of the Gospel of Jesus Christ: let persecution come never so fierce or hot upon us.

*Use 2.* Secondly, we learn hereby, not to promise to our selves worldly peace and prosperity, while we continue here. For this Life is the time of a Christian man's warfare; neither must we look to find Heaven upon Earth: for if we will be Christ's Disciple, we must take up his Cross and follow him; we must not dream of a Victory before we fight. For it is the lot of the godly to suffer persecution: yet this may be the comfort and stay of a Christian soul in the midst of them all, that the Lord will dispose of them so, as that they shall work to the best to them that love God, and never depart from him, but shall leave a blessing behind them, so that we shall be sure of this, that we shall gain more in the Spirit, than we can lose in the Flesh.

*Use 3.* Thirdly, seeing it is the will of God, that his own true Church and faithfull children shall be tryed, and undergo the heat of persecution, let us here learn

learn to be wise and circumspect, neither to think that we are out of God's favour if we be tryed, or to think the worse of the Gospel of Christ, because the cross and tryal goes with it. We are ready to think that the Lord loves us not; or that the Gospel, the which we profess, is not good or Orthodoxal, because we see it is scandalized by them of *Rome*. Well, it is that which God will have: It was the condition of our Saviour Christ before us; and unless we look the servant should be greater than his Master, it must be our lot.

Then secondly, we learn from hence, that though it may be sometimes Noon-day with the Church of God, hot and bloody persecutions, yet Christ hath ever a shelter and a shaddow for his chosen people; he hath for them a place of shelter, shadow and comfort; he is ever present with his Church and people in the hottest time of persecution and afflictions, to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth; *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment, in mine anger, I hid my face from thee, for a little season: but with everlasting mercy have I had compassion on thee.*

*Doct.* 4. Christ leaves not his Church in the heat of persecution, but provides comfort for them. Esay 54. 7, 8.

This

This doth the Prophet *David* make manifeſt, that notwithſtanding the rage and malice of God's enemies, *He that dwelleth in the Heaven ſhall laugh them to ſcorn, the Lord ſhall have them in deriſion.* This comfort is excellently ſet forth by the Prophet, *But now thus ſaith the Lord that created thee, O* Jacob, *and he that formed thee, O* Iſrael, *Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine: When thou paſſeſt through the waters, I will be with thee, and through the floods, that they do not overflow thee: When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee, for I am the Lord thy God.* What a miſchief had *Herod* invented againſt the *Meſſiah*, ſo privately, as that he diſcloſed the ſecret of his heart unto none, but pretended to the Wiſe-men, that his intent was to Worſhip him? yet the Lord did bring his deviſe to nought, and *Ioſeph* and *Mary*, with the Child *Ieſus*, was delivered. *Peter* being caſt into Priſon, ſhould even the next day have been Executed, yet through the Prayers of the Church was delivered. This ſame Doctrine is further cleared by the examples of *Ioſeph*, *Iob*, the Church in *Egypt*, *Daniel*, the 3 children, *Sidrach*, *Meſhach*, and *Abednego*, who for a time endured

Pſalm. 2.

Iſay. 43. 1, 2.

Mat. 2. 12.

Acts 12. 16.

Gen. 1. 14.
Exo. 21.
Dan. 6. 23.

endured the ſhame and reproach of the croſs; yet afterward the Lord returned unto them, when the time of refreſhing came: So that howſoever God's children may be under the heat of perſecution for a time, it ſhall be but for a time; he will not leave them deſtitute of help for ever, but will in the end deliver them.

*Reaſon.* The reaſons ſerving to confirm this Doctrine, are manifeſt: Firſt conſider the Titles by which God is called; A Father, to ſhew the care that he taketh over his Church, as his children, to provide for them, and to govern them. For what Father will not ſave his child, if poſſibly he can, from Fire or Water, or any other eminent danger? Now then, if we that are evil, know how to help our children; how much more ſhall our Heavenly Father, that knoweth all things, give good things unto his children? Rom. 6. 6. Again, Chriſt is called a Shepheard, as the Church doth confeſs in this place; Now, will the Shepheard ſee the ſheep go aſtray, and not bring them into the right way again? John 10. 1. or ſuffer the Woolf to devour the ſheep, and not reſcue them? Mat. 7. 11. And what, ſhall we think that Chriſt, the true Shepheard of his Church, will be more careleſs of his flock, whom he hath purchaſed unto him-

himself with no less price than with his own heart's blood, than an earthly man is of his sheep. Seeing then that Christ Jesus is the King of his Church, and the shepheard of his sheep, we need not doubt, but that he will defend his Church, and save his Sheep, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, our weakness and natural corruptions are not hid from the Lord: *He knoweth whereof we be made, he remembreth that we are but dust*: And therefore saith the Apostle, *God is faithfull, that he will not suffer us to be tempted above that which we are able, but will even give the issue with the temptation, that we shall be able to bear it.* So then, whether we consider the office of Christ as a Shepheard to keep his Church, or the mercy of Christ, that is ever ready to cover the wants of his servants, making their afflictions to be but momentary; in these two respects we may easily gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall find the heat of afflictions to shine hottest upon them.

*Use* 1. The use serves to direct us to whom we should go in the time of trouble and

and great distress; for, if Christ be our Shepheard, we are to fly to him; he is a faithfull preserver of them that trust in him. Shall we go to Saints and Angels? *Doubtless* Abraham *is ignorant of us, and* Israel *knoweth us not*: What then? Shall we trust in our Chariots, or in our Horses? *Doubtless a Horse is counted but a vain thing to save a man.* Surely we cannot honour him more, than when we depend on him, and rest upon his mercy. Thus *David* behaved himself, in all his extremities flying unto God as a sure refuge, *I will say unto the Lord, O my hope, and my fortress, he is my God, in him will I trust: He will deliver me from the snare of the Hunter, and from the noisome pestilence.* His ears are alwayes open to the cries of his Children, he putteth their tears into his bottle. So long therefore, as we have a voice to call upon God, or a heart to sigh and groan unto him, we have comfort and assurance to be delivered, and that he will not leave us, nor forsake us in danger.

Esay 63. 16.

Psal. 37 7.

Psal. 9. 1 2.

Here is matter of endless comfort unto the Church and Children of God, that we know that the Lord Jesus Christ promiseth, that he will provide a place of comfort, and refreshing, a shadow even at Noon-day, in the heat

*Use.*

of bloody perſecution. Many indeed are our infirmities, fears, cares, ſorrows, and troubles; yet in the midſt of them, all the children of God may ſay with the Prophet, *Why art thou caſt down (O my Soul) and why art thou ſo diſquieted within me? O wait on God, for I will give him thanks, he is my preſent help and my God, Pſ. 42. 5.* Oh then let us be conſtant, let us comfort our ſelves in Chriſt Jeſus, let us not for fear deny Chriſt and his Goſpel; for Chriſt will be a ſhelter to us, to refreſh us, and deliver us.

*Uſe 3.* This ſhews the moſt wofull and deſperate eſtate of all wicked and ungodly men, who being out of God's favour, not believing in Chriſt, nor repenting of their ſins in time of perſecution, when the Sun waxeth hot. Alas, they ſhall not know where to hide their heads, for they ſhall find no ſhelter, nor comfort, nor place of refuge: for Chriſt is a ſhelter only to them that believe in him, and obey him. And therefore, thou which art a wicked man, an impenitent ſinner, a prophane perſon; alas, what wilt thou do? and which way wilt thou turn thee in the time of trouble and calamity? when the Sun waxeth hot, in the heat of perſecution and ſcorching trial?

Whither

Whither wilt thou run for ſhelter? Alas, thou ſhalt then be as a mad Beaſt, which in the heat of the day runs up and down, and findeth no covert. So ſhall all wicked and impenitent ſinners have no place of ſuccour, but lie open to all God's judgements, to be ſcorched, yea, even conſumed with the fire of God's diſpleaſure; when the Righteous, thoſe which are in Chriſt Jeſus, ſhall find ſhelter.

The Churches reaſon of her requeſt.

Now followeth the reaſon which ſhe uſeth to move the Lord Chriſt Jeſus, to grant her requeſt and petition, taken from the great peril and danger ſhe was like to fall into; namely, leſt being left without his direction and comfort, ſhe be conſtrained to *turn aſide to the Flocks of thy Companions*: that is to ſay, to leave the true Church, and Worſhip of God, and joyn with the falſe Church to commit Idolatry: called here *the Flocks of thy Companions*: Not for that they are either Chriſt's companions, or the companions of his Church and People; but, becauſe they account themſelves ſo; yea, they imagine and call themſelves Chriſt's companions. And if this thing ſhould come to paſs, through want of Chriſt's aſſurance to direct and comfort her in perſecution, then it ſhall not be for his

honour, nor her good. This is the substance of her reason.

*Doct.* 5. It is altogether impossible for men to hold out in time of tryal, that are not assisted by God.

Hence we are tought, that it is altogether impossible for men and women ever to stand in the brunt of persecution, unless they be taught of God, and comforted by his Spirit. And hence is it, that the Prophet *David*, a man after God's own heart, and endued with a singular portion of God's Spirit, doth earnestly crave at God's hand the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine eyes, that I may see the wrondrous things of thy Law.* Psal. 119. 34. And again, *Teach me thy Statutes:* Psal. 27 34. And again, *make me to understand the way of thy precepts, &c.* Yea, Christ tells the Jews which murmured against him, because he said, *That no man could come unto him, unless his Father drew him, that all the Elect are taught of God.* John 6. 45. And this made *Paul* to pray for *the Ephesians, that God would give them the Spirit of Wisdome, and to enlighten their Minds, that they might know what is the hope of their Calling; and what the riches are of his glorious Inheritance.* Eph. 2. A notable direction unto all sorts of men, how to behave themselves, when they shall come into the house of God; namely, not to rest on any

any natural gift whatsoever it be, Wisdome, Learning, Wit, Memory, &c. For *the wisdome of the Flesh, is enmity with God.* But to go out of our selves, and to seek the Lord with humility and denial of our selves; and then the Lord will give us a discerning Spirit, that we shall not be deceived. *If any man* (saith Christ) *will do my Father's will, he shall know of the Doctrine, whether it be of God.* And again, Christ promiseth his Disciples, being now to leave them, and to go to his Father, that the *Spirit of truth, shall lead them into all truth.*

Rom. 8. 1 Cor. 1. 21.

Iohn 7. 17.

And the Reasons are:

First, we are all blind, and by nature can hardly see into the Truth, unless Christ direct us by his Spirit; for so saith *Solomon, The wayes that seem right unto us, the issues thereof are the wayes of Death.* It is a part of our misery that *we are turned every one to his own way.*

*Reas.* 1.

Prov. 14. 12.

Esay 53. 6.

Secondly, when we know it, Alas, we are of our selves so weak, and flesh and blood will be so unwilling to suffer for Christ's sake, that unless the Lord do assist us, we shall not be able to undergo the least temptation that shall be laid upon us.

2.

And lastly, the Enemies of God's Truth, are in their Generation so wise,

3.

and so subtil, comming unto us in *Sheep's cloathing* to deceive us, that of our selves we shall easily be drawn away to believe lies. In all these respects we may safely conclude, that it is impossible for us to hold out in the day of trial, unless we be assisted by the Lord's holy Spirit.

*Use 1.* This sheweth, that if trial do come, and persecution shall arise for Christ's sake, and the Gospel's sake; Alas, most men would yield to Popery, Idolatry, Superstition, *to the Flocks of his companions*, to the Church of *Rome*, to flat Idolatry: For alas, they know not the Truth, *they are not taught of God*; they be blind and ignorant; and will easily believe and embrace any Religion.

*Use 2.* This must stir up every true Christian man and woman to pray to Christ as the Church doth here, that he would teach us by his Spirit, that he would open our eyes, that we may see the truth, and that he would give us hearts to believe it, to love it, and to live and dye in it, that he would give us the Spirit of discerning, *to try the Spirits whether they be of God*, that so we may discern the truth from falshood. Yea, we must so labour to be fast grounded in the truth, that no wind nor weather may remove us, that we be sure to

2 John 1. 4. Mat. 7. 16.

lay

lay a good Foundation, that we do dig deep into our hearts, and build on the Rock Jesus Christ. Though the Papists say, they be the true Church, and the *Communion of Christ*, yet they be the Synagogue of Sathan: the main points of their Religion, being clean contrary unto the VVord of God, as are their Doctrine of Merits, Invocation of Saints, Worshipping of Images, Praying for the Dead, Sacrifice of the Mass, that so we may for ever stand out against the Doctrine of the Church of *Rome*; yea, let us intreat the Lord, that he would never suffer it to get head again in this Land, notwithstanding, we have deserved as great a judgment, but especially, that he keep us that we may never joyn with them in that bloody Religion.

It condemns all those who are ready, either for fear of persecution, or by blindness, and ignorance, to embrace any Religion, or joyn with any Church: who, to keep their livings, hold their lands, to enjoy their honours and pleasures, would turn as doth the VVind, and embrace any Religion; joyn with Papists, Jew, Turk, yea, the Devil himself for benefits sake. Oh, the true Church of Christ fear themselves, and their weakness, that they *Vse 3.*

should be drawn away, and seduced to embrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their own hearts, pray unto Christ that they may not be left unto themselves, but that they may find strength from him to withstand it.

## CANT. 1. *Vers.* 7.

WE have heard before of the earnest request and petition of the Church unto Christ, that he would in mercy shew them where *he feeds his Flock*, and where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Jesus unto the request of the Church: in the which note three things.

Parts of the Text.

1. His exceeding love and kindness, in that he calls her, *the fairest among Women.*

2. His gentle reproof of her, *if thou know not*, quoth he, This is very strange, that thou which art the true Church, shouldst not know where Christ feeds his sheep.

3. His direct answer to her requests, wherein he doth answer her to the full: If thou wouldst know, where I

feed

feed my ſheep, that ſo thou mighteſt feed with them, and find conſolation unto thy ſoul, *then thou muſt go in the ſteps of the Flock*: That is, thou muſt embrace the Faith, Religion, VVorſhip, and Service of God, the which my antient Church from the beginning have embraced; the Faith, Religion, Worſhip, and Service of God, which my antient ſervants, *Abraham*, *Iſaac*, and *Iacob* have done, and tread in their ſteps. Secondly, thou muſt place thy Tents where the Shepheards have done, the Patriarks, Prophets, and Apoſtles of Chriſt, and their Doctrine taught before. This is the ſum and ſubſtance of Chriſt's anſwer unto his Church.

Firſt, obſerve here, how Chriſt deſcribes his true Church and Spouſe, giveth her a moſt kind and loving name, expreſſing his kind and ſingular love unto her, *O thou faireſt amongſt Women.*

*Queſt.* But this may ſeem ſtrange: for the Church confeſſeth before, that ſhe was black, and Sun-burnt, deformed, &c. How then can Chriſt call her *Faireſt amongſt Women*? *Obiect.*

*Anſw.* The Church, and every true believer, are black and deformed in themſelves, vile and deformed by nature, and they can ſee no beauty in *Anſw.*

themſelves but are blemiſhed; yea, and ſtained with ſins original and actual. But as they are ſanctified by his Spirit, waſhed in his Blood, and cloathed in his Righteouſneſs, they be fair and beautifull in the ſight of God, becauſe *Chriſt hath waſhed them from all their ſins in his Blood*, and covered them with the pure Robes of his own Righteouſneſs.

*Doct. 6.* Chriſt eſteems of his Church as if they had no ſin.

Here mark the endleſs love of Chriſt Jeſus unto his poor Church and people, that eſteemeth ſo highly of them, as if they had no ſpot of ſin and uncleanneſs, though they in themſelves be black, deformed, and polluted; yet all thoſe who do truly repent, embrace Jeſus Chriſt and believe in him, that are waſhed from their ſins, ſanctified by his Spirit, and obey his Will, all theſe are fair, yea, moſt beautifull in his eyes. This is confeſſed by wicked *Balaam*, when he ſaw no policy nor device could take any place againſt the Church of God. Hereunto commeth the Titles and Commendations given unto the Church ſo often in this moſt excellent Book of the *Canticles*: *She is the Roſe of the Field, the Lilly of the Valley, the faireſt amongſt Women, an Orchard of Pomegranates, a Fountain of Gardens, a Well*

Numb. 23 1. Numb. 24.

*Well of ſpringing Waters; the Spouſe and Siſter of Chriſt, the beauty of the Earth, the glory of the World, a Lilly among Thorns, &c.* Theſe and the like Titles ſerve to confirm the everlaſting truth of this Doctrine unto us, how dear and pretious the Church is in Chriſt's ſight, that of all ſocieties and aſſemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautifull and pretious, than the *Church of God, the Spouſe of Chriſt.*

And the reaſon of the Doctrine is apparent, Man was firſt caſt out of Paradiſe for ſin, neither is there any thing that doth hinder his return, but only ſin; for it is ſin that makes us execrable to the Lord, and doth hinder all good things from us. For ſo long as ſin remains, it is a weighty burthen to preſs down a ſinner into Hell, and the wages of it is eternal Death. Therefore if ſin be pardoned, as it is to all the Elect what ſhould hinder their happineſs? God hath againſt them no matter of diſpleaſure, the obedience of Jeſus Chriſt being imputed unto them, Heaven cannot be denied unto them, but they muſt needs be ſaved. *Reaſ. 1.*

Secondly, Chriſt Jeſus doth eſteem highly of his Church, and the Church is moſt *Reaſ. 2.*

most excellent in her self, because in it alone Salvation is to be found, and no where else. When the Lord brought the great and general Deluge over the face of the whole Earth, what place was there left more excellent than the Ark, in the which *Noah* and his Family were saved, and out of the which the whole World besides perished? What was the Ark, but a type and figure of Christ's Church, wherein Salvation is to be found, and out of which is no Salvation to be looked for; Seeing therefore, that remission of sins is proper only to Christ's Church, and that therein is Salvation and eternal Life to be found, we may safely therefore conclude, that the estate of Christ's Church, and every Member thereof is most excellent and blessed.

*Vse* 1. The use of this Doctrine is excellent, as the Nature of the Church is. First then, seeing that Christ will pass by the sins of his children, and judge them fair, without any spot or blemish of sin, if they do truly repent and embrace him and his righteousness by Faith; here is matter of endless comfort to every poor child of God. Dost thou repent of thy sins, and art truly humbled for them? Dost thou embrace Christ Jesus for the pardon of them?

Hath

Hath God ſanctified thy heart by his Spirit, ſo as thou hateſt every wicked way, and deſireſt and endeavoureſt to obey God's will in all his Commandements? Well then, comfort thy ſelf, and cheer up thine own ſoul; Chriſt Jeſus will cover all thy ſins, they ſhall never be laid to thy charge, but he will wrap thee in his own Righteouſneſs, whereby thou ſhalt appear fair and beautifull in his ſight. Indeed many a poor child of God, looking on their own infirmities, and manifold corruptions, ſee themſelves to be black indeed, deformed and ſtained with ſin; it grieveth them that they do hang down their heads, and go drooping all their daies, ſtriving and ſtrugling with their rebellious hearts, and vile corruptions, and thinking that Chriſt Jeſus cares not for them, cannot love them, being ſo defiled with ſin. But I ſay again, Be not diſcouraged; for if thou doſt repent of them, believe in Chriſt, hate thy ſins, and prayeſt often to God, to give thee power to withſtand them, uſing all godly means to withſtand them, Chriſt Jeſus will cover them, and paſs by them all, as he did deal with *David*, *Peter*, &c. Oh then, how carefully ought all men daily to endeavour themſelves to be the mem-

members of this ſociety, that ſo they may have a part in all theſe excellent prerogatives; and then howſoever the World eſteem them, counting them miſerable, grinning at them with their teeth, and nodding at them with their head, and every way contumelioufly reproaching them, yet are they dear and precious in the ſight of Chriſt, who hath redeemed them with the ranſome of his own Blood.

*Uſe 2.* Let us learn by Chriſt's example here, that if we ſee any good thing in the child of God, to commend it, and to embrace it: and if we ſee any blemiſh or infirmity, that we wink at it, and cover the ſame with the cloak of love; and not as the manner of wicked and ungodly men is, who though they ſee many good gifts and graces in God's children, as obedience, faith, patience, and love, paſs by them all; and if they ſhall eſpy but one blemiſh or weakneſs, they blaze it abroad with open mouth; note them with a black coal, calling them Puritans, Hypocrites, and the like, reviling them in a moſt odious manner; like the Horſe-fly which paſſing by many flowers and ſweet herbs, lights upon ſome noiſome ſort; theſe are not like unto Chriſt, but to the Devil. Thus much of the exceeding

ceeding love and kindness of Christ Jesus to his Church; in that he calls her by this kind appellation, *The fairest amongst Women.*

Secondly, his gentle reproof of her, 2.
*If thou know not*, quoth he, This seemeth strange, that thou shouldest be ignorant where I do feed my Sheep, where my Truth and Gospel is purely preached and soundly professed. But if thou know not, I will direct thee, and shew thee how thou shalt find it out.

Hence we are taught, that the Church *Doct.* 7.
of God, and true believers, may sometimes be so blinded and left to themselves, that they stand at a stagger, and do hardly know which is the true Religion, *Where Christ doth feed his Flock*, where the VVord is faithfully preached and soundly professed; for we are all ready to erre by nature. How apt are we in matters that do concern our souls, to be mistaken through our carelesness in not searching of the truth, and trying of the spirits? And also by the subtil policy of the Devil, who is God's Ape; and so like him in many things, as that it is hard to discern his sleights and falshoods. Wicked men, false Teachers, lying Prophets, set such a face and shew on their errours, and

and bear them out with such a countenance and authority; and the truth is so neglected, plain and simple men troden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discern where Christ feedeth his flock. When as *Elias* was left alone, and *Baal*'s four hundred and fifty Prophets, who could almost then discern the Worship of God from Idolatry, when all was corrupted? So when *Micaiah* told the truth, and *Ahab* had 400. false Prophets, it was hard to discern the truth of God from the lying of Sathan. In Christ's time, how did the Scribes and Pharisees confound Religion, dim and dazel the Truth, for the which our Saviour himself did often reprove them? And in our times, how do the Papists labour to obscure Religion, how boldly and impudently do they defend Idolatry, their own traditions, and constitutions?

How should this stir up every Christian man and woman, to study the VVord of God, that so knowing the Truth, and believing the Doctrine of God, we may be able to discern between light and darkness, truth and falsehood, Idolatry and the service and worship of God. Secondly, to intreat the Almighty in all humility, to open our

our eyes to discern the truth, to give us his holy Spirit to lead us into all truth, to give us the Spirit of discerning, to try the spirits and the Doctrine, whether it be of God or not; for otherwise, we may be led away, and take light for darkness, and darkness for light. Let us then confess our ignorance and blindness, and bewail it: Let us strive against our carefulness; Let us preve the Doctrines by the Touch-stone of the Word, if they be according to the Law and the Prophets, else abhor them. Let us do as the men of *Berea* did, *intreat the Lord to give us the Spirit of discerning, that we may try all things, and hold the truth.* And if ever we had need to pray for the Spirit of discerning; now is the time. We see how bold the Devil is how diligent to deceive us; and for Papists, they be so impudent and shameless, to thrust upon us their cursed Idolatry, and tell us, it is the true Worship of God; their abhominable Mass, their Merits, Purgatory, Prayer for the dead, worshipping of Images, calling upon Saints, unwritten Verities, their vile Traditions, and filthy Abhominations, their Constitutions, and vile Decrees, as if they were the written Word of God. Now, unless we have knowledge, and be able by God's Spirit

it, to discern the spirits; Alas, we shall drink in Poyson, Idolatry, and Superstition. O then let us labour to know the Word of God, believe it, obey it, be reformed by it, confess our ignorance, and with all humility, pray to God to open our eyes, to give us the Spirit of discerning, to know and discern the true Religion from the false; which if we do, certainly the Almighty will reveal his Truth unto us. And thus much shall serve for our Saviour Christ's gentle reproof, concerning his Church.

3. Christ's answer to his Church.

The third and last point, is the direct Answer of Christ, to the Request of the Church, she desireth to know of Christ where he fed his Flock, and comforted them in the time of persecution, that so she might joyn with them and be defended by them from false Worship, and the Idolatrous Church. Here Christ answers her to the full: *If thou know me, O thou fairest among Women, get thee forth by the steps of the Sheep, and feed the Kids by the Tents of the Shepheards.* His counsel stands in two parts, to shew where he feeds: quoth he, Wouldst thou know where I feed my Sheep, and where I cause them to lye down at noon, that thou mightest feed with them, and be in my Fold to be

be defended, and protected by me? then I counsell thee, First to walk in the *steps of the Sheep*, that is, thou must walk in the steps of the faithfull servants of the Lord, *Abraham*, *Isaac*, and *Iacob*; thou must embrace that Faith, Religion, and VVorship of the Lord which they did: that is meant by *the steps of the Sheep*. Secondly, thou must *feed thy Kids*, that is, thou must embrace that same Doctrine which the antient Shepheards, Fathers, Prophets, and Apostles have taught and delivered: and if thou shalt thus tread in the steps of the Sheep, as *Peter*, *Paul*, &c. and shalt embrace and obey the Doctrine taught by the Prophets and holy Apostles in the old and new Testament, thou shalt then know where I feed my Sheep, that thou maist feed with them, and receive me for thy true Shepheard.

*Doct.* 8. A direction to know which is the true Church.

From this answer of Christ we learn a clear direction to know true Religion, and the true Worship of the Lord God, from false Religion and false Worship. If any man desire to know where Christ feeds his Sheep, and God is truly and rightly VVorshipped, where true Religion is, we must then *tread in the steps of the Sheep*; That is, we must worship God, as *Abraham*, *Isaac*,

Isaac and Iacob did, as *Moses* and the Prophets did, tread in their steps, and follow their Godly examples: believe, repent, and walk with God as *Enoch* did, when by the judgement of Faith we may then conclude of, that they were the true sheep of Christ: for of them doth our Saviour speak here, and not of a company of Popes, which greatly boast of their succession; which we will not deny but to be a succession of Hereticks, as Cardinals, Jesuits, and the like of that Rabble; of whom to think that they should belong unto this Fold, I know not from whence I should fetch my charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ, and his Apostles, who were the true Shepheards, and the faithfull Pastors of the Church of God. *To the Law and the Testimony, if they speak not according to this Word, it is because there is no light in them.* And again, *Thus saith the Lord, stand in the wayes and behold, and ask for the old way, which is the good way, and walk therein, and you shall find peace and rest for your souls.* So then, if we desire to know the true Religion, and the true worship and service of God, this is the way which I here teach, and deliver from the

the Lord Jesus Christ, against the Doctrine of *Rome*; namely, and none but this, To enquire of the Faith, true Religion, and manner of Worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Iacob*, the Patriarks and Prophets, preached and published by Christ and his Apostles; believe that, embrace that, and we rest our souls on that.

This may then serve to decide a great question, and a long controversie between us and the Papists; they affirm, that they are the true Church, and we are Hereticks: we believe and hold that we are the true Church of God, and that they be not, but *Babylon*, and the Synagogue of Sathan. This then is the main question, whether they or we be the true Church? Who shall judge? Even the Lord Christ Jesus himself in his own Word; we must rest upon him, and flye unto him: which if the Papists would do likewise; they would never have run into a Labyrinth of controversies, as they have at this very day. For Christ would quickly have put an end unto all. For he saith, they be the true Church, which *tread in the steps of the Sheep, and feed by the Tents of the Shepheards*: That is, those people that believe and worship God

God as *Abraham*, *Isaac*, and *Iacob* did, and that old Religion which they believed and embraced, is the true Religion: For that was taught by the holy Servants of the Almighty, who were the faithfull Shepheards, and Pastors sent of God unto his Church. Now let trial be made, whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* do thus.

For the Papists, although they call their Religion the old Religion, yet Alas, it is newly devised; the greatest parts of it, within these four or five hundred years: It is such, as was never known to *Abraham*, *Isaac*, *Iacob* *Moses*, or the Prophets; it was never known unto Christ, or his Apostles; they have lost the *steps of the Sheep, and the Tents of the Shepheards*: That Doctrine, manner of Religion, the true Worship and Service of God, which was used by the Patriarks, *Abraham*, *Isaac*, and *Iacob*, taught by *Moses* and the Prophets, Christ and his Apostles, and they have got a new Religion of their own devising; they walk not in the steps of the Flock, but in the steps of their proud Popes, covetous Cardinals, Treacherous Friars, lascivious Monks: They have devised a thousand things in the Service and Worship of God, against

againſt his Word, and againſt the Doctrine of the Prophets and Apoſtles; meerly for their own gain. Where ſhall we ever find that *Abraham*, *Iſaac*, *Iacob*, and the Prophets did ever pray unto Angels and Saints, worſhipped Images, prayed for the Dead, looked to be ſaved by their own Works, by vowing of Chaſtity, or by their voluntary Poverty? If they can ſhew me, any foul mouth'd Jeſuit of them all, but any one example in the whole Book of God, or any of God's children that have performed them, I will then lay my hand upon my mouth. In the mean time give me leave, Oh ye Papiſts, to tell you, that you are none of Chriſt's Church, you are none of Chriſt's Sheep; for you have left the *Steps of the Sheep*, *and the Tents of the Shepheards*; the Doctrine taught by the Prophets of God, Chriſt and his Apoſtles: and therefore are no better than the Whore of *Babylon*, the Synagogue of Sathan: And as there hath been a ſucceſſion of Popes and Cardinals; ſo they be a ſucceſſion of Hereticks, that ſeduce ignorant people for their own private gain.

But as for the Church of *England*, we do believe, and firmly embrace that old and true Religion, that is the ſame

Faith

Faith which *Abraham*, *Isaac*, and *Iacob* did use. We hold that Doctrine taught by the antient Prophets and holy Apostles of our Lord and Saviour, without adding or detracting: And if we should dare but to devise a new kind of Faith, Religion, and Worship of God, not used nor known to the antient Prophets, Patriarks, and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the Sheep*, and to joyn with the *flocks of thy Companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and, as Christ saith, *come out of her*, joyn not with her in her false Religion and Idolatrous service of God, lest we partake of her Plagues: but let us hold fast still the true Religion of God, *tread in the steps of the Sheep, feed by the Tents of the Shepheard.* Let us live and dye in the true Church of God, and for ever hold fast the true, antient, and holy Religion, which we have received from the holy Patriarks, *Abraham*, *Isaac*, *Iacob*, *Moses*, the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

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# An Exhortation to stir Christian people to Prayer.

FIrst, Prayer is of that Force and Virtue, that it ties the ear of God to the tongue of man. Oh, it is an acceptable Incense before God alwayes: for how hath he alwayes rewarded it, and regarded it? it never return'd but with a Blessing, so that the Prayer was sent out of a pure and upright heart, mingled with faith: for we must ask in faith, and waver not, as St. *James* saith. By fervent Prayer the Children of *Israel* were delivered from the *Ægyptian* bondage; as you may read, that when they cryed unto the Lord, he heard them, and delivered them out of their Enemies hands: and therefore have I here made two godly Prayers, one for the Morning, the other for the Evening, to call and cry unto the Lord for a blessing, and to desire him to remove his judgements from us.

# A Morning Prayer for a Family.

*Lord, teach us to pray, that we may call unto thy Name. Prepare our hearts to seek thee: And open thou thy mercifull ears to hear us.*

O Eternal, and ever-living Lord God, Creator and continual preserver of all things, both in Heaven and Earth; By whose gracious providence as we were at the first wonderfully and fearfully made, so we are no less preserved, and kept unto this present: We here the Workmanship of thine own hands, desire to humble both Soul and Body before thee. And now Lord, we being here in thy presence, cannot but acknowledge and confess against our selves our own unworthiness, to come before thee, to call upon thee, or to perform even the least duty that shall concern thy worship or glory. Our hearts, alass, are no better than sinks of sin, and a mass of all pollution and uncleanness: And who can make that clean, that is taken out of an unclean thing? The thoughts, and imaginations of the same, must needs be evil continually, and we unto every good work prove reprobates. Yet, O Lord, seeing thou hast commanded us to call upon thee, and hast mercifully promised to be present with thy Children, to hear

hear their prayers, and to grant their requeſts which they put up in faith unto thee; O Lord, this doth give us boldneſs to come before thee; and in confidence of thy goonneſs, that thou wilt make good the ſame thy promiſe unto us at this time, we here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving: humbly acknowledging and confeſſing from the bottom of our hearts, our manifold tranſgreſſions and offences, which we have continually multiplied againſt thee, in thought, word, and deed, from the beginning of our dayes unto this preſent time. We acknowledge, O Lord, our Original corruption, in the which we were at the firſt conceived, and born, and from the which there hath ſprung forth the moſt bitter and unſavoury fruit of ſin, apoſtacy, and rebellion, to the great diſhonour of thy Name, the wounding of our poor Souls, and Conſciences, and the evil example of others, among t whom we have lived; By the which O God we confeſs, that we have juſtly deſerved, that thy wrath and indignation ſhould be poured out upon us, both in this Life, and in the Life to come.

And therefore, O God, we come not here before thee in our own Worthineſs, but in the Worthineſs and Mediation of Jeſus Chriſt, beſeeching thy gracious goodneſs for his ſake to forgive all our offences, our viſible ſins, our ſecret ſins, our ſins of infirmity, our preſumptuous ſins, againſt Knowledge, againſt Conſcience, againſt thee, or againſt our Brethren, in the time of our younger years, or in the dayes of our knowledge, as we muſt needs confeſs, that in many things we have ſinned all. We pray thee, O God, for Chriſt Jeſus ſake, to forgive the ſame unto us, and perſwade our

Souls and Conſciences more and more, that thou art at peace with us, and that all our ſins are done away in the Blood of thy Son. And grant, O God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of mind, and liberty of will, we may ſerve thee in Righteouſneſs and true holineſs unto the end of our dayes. And, Good Lord, begin not only Repentance and true Converſion in us, but of thy great mercy perfect the ſame: O lead us forward more and more towards perfection, increaſe in us the ſaving knowledge of thee, and of thy Son Chriſt, our faith in thy promiſes, our repentance from dead works, our fear of thy holy name, our hatred of all our ſins, and our love unto thy truth. Frame our weak hearts, (Good Lord) more and more to the obedience of thy holy and heavenly will, and teach us in all things to reſign our will unto thy holy Will; and in time of affliction, as in time of proſperity, to depend upon thee, that we look not too much upon our own weakneſs, but may ſtay our ſelves by thy power and promiſes.

And good Lord, Comfort our ſorrowfull hearts and dejected ſouls, that find daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which we ſhould not, and leaving undone thoſe things thou commandeſt. O then let us be truly humbled for the ſame; and for thy mercies ſake give us better affections unto goodneſs, and power, and abiliſty, to do that good thou commandeſt and requireſt at our hands, that ſeeking in all good things to honour thee, and to extoll thy name while we live here, we may at the laſt behold thy face in Glory.

And now Lord, together with our Prayers, we

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are bold to add these our praises unto thy great Name, for thy manifold favours and blessings, the which from time to time thou hast bestowed upon us for this Life, especially for a better. We thank thee, for that it hath pleased thee of thy gracious goodness, to elect and chuse us to Salvation before the World was; for calling us by thy Word in time, for justifying us by thy Son Christ, and for giving us a certain expectation of a better Life, when this is ended. As also for the happy means of our Salvation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodness, O Lord, that thou hast not deprived us of them all, in as much as we have from time to time walked so unworthy of thy love. O lay not to our charge our great unthankfulness, that we have not brought forth more fruit of thy Word in our Lives; but give us, we pray thee, that for the time to come, we may make more right steps to thy Kingdome. And we magnifie thy Name, O Lord, for all the temporal blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for the comforts of this Life. O LORD give us a right use of them, that we may not abuse them unto licentiousness, but stir us daily by them, to devote our selves unto thee and thy service. We acknowledge thy goodness towards us the night that is now past, freeing us from many imminent dangers both of Soul and Body, and giving us sweet and comfortable rest; we beseech thee to be with us this day, and all the dayes of our Lives, and teach us to walk as Children of the light, that thy name may be glorified by us, others may take good example, and we our selves enjoy the peace

of a good Conſcience, ſo at the laſt we may come to reign with thee in Glory.

Bleſs the Churches and Kingdoms wherein we live, with the continuance of our peace and truth of Religion. Bleſs all in Authority, the Miniſters of thy Word, our afflicted Brethren, in body, or mind, or both: let it pleaſe thee, O Lord, to ſtay them, and ſupport them in time of their diſtreſs, and give unto them a happy iſſue out of the ſame, as it ſhall ſeem good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring them upon us: And keep us Lord in thoſe dayes by thy mighty power. And thus have we commended our ſutes unto thee, humbly praying thee to pardon our wants now at this time, in the performance of this duty. And thou that art privy to our wants, better than we our ſelves are, we pray thee take notice of them, and Miniſter unto us a gracious ſupply in thine own due time, even for Jeſus Chriſt ſake, in whoſe Name we conclude theſe our weak and imperfect Prayers, in that perfect form of Prayer, which he himſelf hath further taught us, ſaying, *Our Father which art in Heaven*, &c.

## Evening Prayer for a Family.

*O Lord prepare our hearts to Prayer.*

O Eternal God, our most Loving and Mercifull Father in Jesus Christ, and in Christ our Father; it is thy own Commandement that we should call upon thy Name, and it is thy gracious and mercifull promise, that where two or three are gathered together in thy Name, there thou wilt be present among them. We thy poor and unworthy servants, dust and ashes, yet the Workmanship of thine own hand, are now bold to come before thee, to offer unto thee this Evening Sacrifice of Prayer and Thanksgiving. And now, O Lord, being here before thee, we cannot but acknowledge and confess, even from the bottom of our hearts, against our selves, our own unworthiness, that we are grievous sinners, conceived in sin, and born in iniquity, and whereof we have brought forth most vile fruits in our Lives, to the great dishonour of thy Name, the utter dismaying of our own Consciences, and the evil example of our Brethren, by the which we have deserved likewise thy wrath and heavy indignation to be poured upon us, both in this Life and that which is to come, in such sort as no Creature in Heaven and Earth is able to reconcile us again to thy Majesty, but only thy Son Jesus Christ. We intreat thee therefore, O Lord, to be mercifull unto us, and as we acknowledge our sins

unto thee, ſo be thou faithfull and juſt, to forgive us our ſins, and cleanſe us from all our unrighteouſneſs: waſh us throughly from our wickedneſs, and cleanſe us from our ſins; for we acknowledge, O Lord, that againſt thee we have ſinned, and done evil in thy ſight. Thou haſt been a guide unto all our wayes, who alone art the ſearcher of the heart, and the tryer of the reins. To thee therefore, O Lord, do we come, to crave the pardon of our ſins, both for the guilt and puniſhment of the ſame, that ſo they may not draw down upon us our deſerved judgements. And we intreat thee likewiſe, as to pardon our ſins that are paſt in our lives, ſo to arm and ſtrengthen us againſt ſin for the time to come. O we have wofull experience in our ſelves, of the weakneſs of our nature, how ready we are to fall from thee, and cannot keep ſo conſtant a watch over our own wayes, nor over our own hearts, but ſtill are ready to ſtart aſide. O Lord, direct us aright in the paths of thy Commandements, ſet thy good Spirit lead us forth into all truth: and theſe hearts of ours, that are by nature ſo fraught with ſin and wickedneſs, we pray thee alter and change, and bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt. Let us find daily more and more, the power of Chriſt's death mortifying ſin in us, and the efficacy of his Reſurrection raiſing us daily out of the Grave of ſin unto newneſs of Life, and give us hereby, that we may dedicate our ſelves, our ſouls and bodies, to be lively, holy, and acceptable ſacrifices unto thee: Let thy love ſhewd unto us, conſtrain us to love thee again, who firſt loved us. Thou O Lord haſt made us, and not we our ſelves, thou haſt made us not beaſts, but men and women, yea, after thine

thine own Image; thou didſt preſerve us in our Mother's womb, and didſt nouriſh us when we did hang upon the Breaſt, thou haſt ſtill in mercy provided for us, and heaped upon us many bleſſings, which others want and ſtand in need of O LORD; Grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpel, in a time of peace and proſperity, wherein thou doſt by thy Word continually call at the door of our hearts, and laboureſt our converſion. O Lord, we can never ſufficiently admire thy goodneſs herein, and the rather becauſe we have from time to time walked ſo unworthy of thy love. Forgive us, O Lord, our unthankfulneſs herein, and let us now walk as Children of the light. O! it is too much, Lord, that we have ſpent the time that is laſt paſt, according to the luſts of the fleſh; give us grace that we may ſpend that ſhort time that yet remaineth, according to thy Will. Set before our eyes the ſhortneſs of our Lives; the day of Death is ſure in the end, unſure in the time; that we may be fully prepared for the ſecond comming of our Saviour unto judgement: And now in the time of our proſperity, Lord teach us to think of the time of adverſity; and in the time of our health, let us remember the time of ſickneſs, and the hour of Death; which ſhall come upon all fleſh. O let us be mindfull of our latter end, let us number our dayes aright, that we may apply our hearts unto Wiſdome, and ever mind that reckoning and account which one day we muſt give unto thee; Make us while we live here, to be humbly minded towards our Brethren, that we may be lowly in our own eyes, that we get contented hearts, pure affections, chaſte

chaſte minds, and wiſe behaviour, and all other gifts of thine own Spirit, that may adorn us in thy ſight, and may add unto the credit of thy truth we profeſs.

And good Lord, we pray thee accept of our thankſgiving unto thy Majeſty, for all thy mercies, and bleſſings from time to time beſtowed upon us, for this life, and for a better. We praiſe thee for our election, vocation, juſtification, ſanctification, continual preſervation, and the aſſurance thou haſt given us of a better Life, when this is ended; as alſo for all temporal bleſſings, health, wealth, peace, and proſperity; for thy goodneſs extended towards us for this day paſt, that thou haſt gone in and out before us, and freed us from many dangers of ſoul and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence; give us a holy and ſanctified uſe of our reſt and ſleep, and fit us for the duties of the next day; eſpecially, O Lord, fit us for that day which ſhall never give place to night. And grant unto us all good things, that thou in thy wiſdome knoweſt more expedient to give, than we to ask, even for Jeſus Chriſt ſake, to whom with thee, O Father, together with thy bleſſed Spirit, we acknowledge to be due, and deſire to give, all honour, praiſe, and glory, both now and for ever. Amen.

## Poſtſcript.

## *Postscript.*

CHristian Reader, thou art here presented with the Twentieth Impression of this *Great Assize*; If thou dost reap any benefit by it, as I hope many formerly have done, I pray thee give the praise to God, *from whom every good and perfect gift proceedeth; for God is a spirit, and they that worship him must worship him in spirit and truth:* And for the better performance hereof, thou maist, if thou pleasest, by the Blessing of God, be assisted in reading of the rest of this Authors Labours: Namely, *David's Repentance*, *David's Blessed Man*, *Noah's Dove*, *Christ's Preparation to his own Death*, *A Christian Task*, and *The chief Shepherd*, *Moses's Prayer*, or an Exposition upon the Ninetieth *Psalm*, newly Written by the same Author, who is yet Living.

Farewell.

FINIS.